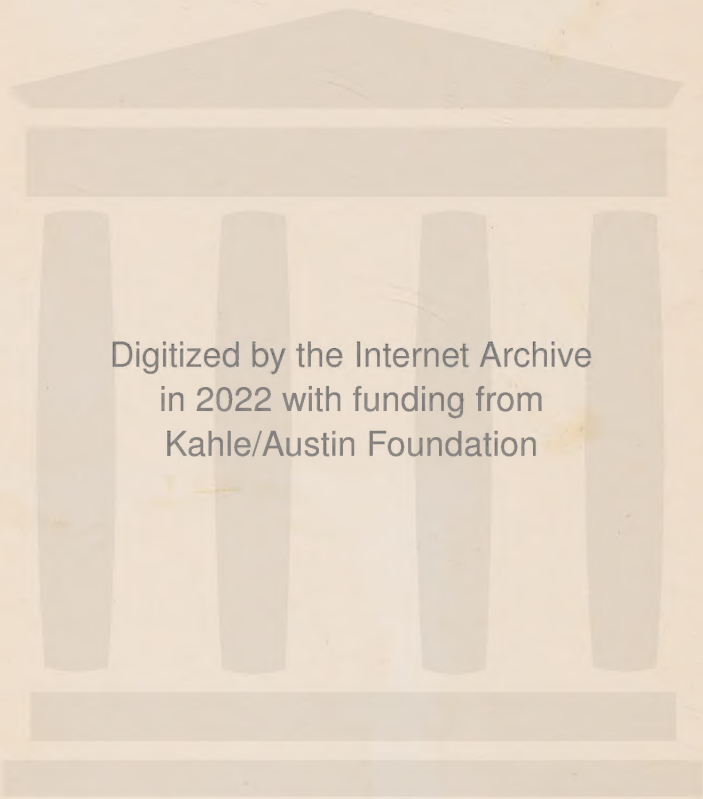
CATECHISATIONS

ON

LUTHER'S SMALL CATECHISM

REV. H. J. SCHUH



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Catechisations

ON

Luther's Small Catechism

BY

REV. H. J. SCHUH

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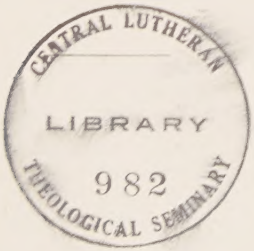
A Helper for Teachers of the Catechism Classes in Sunday Schools and for Pastors and Parish School Teachers in their Catechetical Work



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PREFACE.

The Sunday-school is the principal agency of religious instruction for the vast majority of the children of our church. Thousands of them can not be reached by us through any other means. It therefore stands to reason that we must put forth every effort to make the teaching of our Sunday-school just as effective as we can possibly make it. Luther's Smaller Catechism is the best text book for religious instruction that has yet been offered to the church. For nearly 400 years it has held this place in our church and millions have drank this "milk of the Gospel" as the very best food for spiritual babes. The Catechism is the true "mother-milk" for Lutheran children.

One of the weaknesses of our Sunday-school teaching has hitherto been that it made too little use of this "Layman's Bible." Luther placed over each one of the chief parts the words: "As the head of the family should teach them in all simplicity to his household." If the head of the average family is expected to teach the catechism it is certainly not asking too much of the average Sunday-school teacher to teach it. What more important things can we teach children than the Ten Commandments, the Creed, the Lord's Prayer and the Sacraments?

Let us not overlook the importance of memory work. Memory is about the first mental faculty that begins to develop in the child, and it should be given first attention. Teach the infant classes the Ten Commandments, and the Lord's Prayer. Then go on to the Creed. After this let the primary classes memorize a few of the simpler proof passages under the Ten Commandments and the Creed. Our Book Concern is publishing these passages in card form, selected according to the age and ability of the scholar. Let the intermediate classes go on and memorize Luther's explanation of the Commandments, the Creed and the Lord's Prayer. Then go on in the more advanced classes with the Sacraments. Thus in a few years the whole text of the Catechism and all the principal proof passages will have been committed to memory.

But we believe more can be done to teach the Catechism in the Sunday-school than mere memory work. The Pastor should catechise the whole school on some portion of the Catechism every Sunday. And teachers of more advanced classes can very profitably make use of the Catechism as a text book. This volume of catechisations has been prepared as an aid to teachers in this work. It presupposes scholars of the age of about thirteen or fourteen years who have studied Bible History and memorized the text of the Catechism and its chief proof passages. It is intended as an illustration of how to teach the Catechism in the Sunday-school. Each scholar should have a copy of the Catechism published by our Ohio Synod, to which the numbers in parentheses refer, and also a Bible for ready reference. The looking up of proof passages is of the greatest importance. Our children should get better acquainted with their Bibles and a little practice will enable them to turn to any passage at a moment's notice.

If, incidentally, the author has done his brethren in the ministry a favor in preparing these catechisations, and they find them helpful in their catechetical work, it would be a source of great satisfaction, as there is a wonderful dearth of practical literature of this kind in the English language. May God bless our efforts to bring up the children entrusted to us in the nurture and admonition of the Lord.

Anna, Ohio, July 30th, 1914. THE AUTHOR.

INTRODUCTORY QUESTIONS.

LESSON 1. RELIGION.

(Questions 1 and 2.)

1. (1) Read the first question in the second part of your Catechism. **"What is your faith?"**
2. What is the subject of this question? **The subject of this question is faith.**
3. To what have we reference, when we speak of men as Christian, Mohammedan or Heathen? **We have reference to their faith.**
4. Give me another word for "Faith." **The word "Religion."**
5. When we look around us in the world, what do we see? **We see trees, animals, hills, rivers and men.**
6. How do we see these things? **We see them with our eyes.**
7. What do we call the power by which we see? **We call it sight.**
8. Sight is one of the senses. How many senses have we? **We have five senses.**
9. Name them. **Seeing, hearing, feeling, smelling and tasting.**
10. By these senses we learn to know the world. Who made the world? **God made the world.**
11. Read the Scripture passage, Ps. 104, 24. **"O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches."**
12. Of whom should we think when we look upon all these things around us? **We should think of God who made them.**
13. Yes, and we should not only think of him, but learn to know him. Arithmetic, geography, and the like, teach us concerning God's works. But what does religion teach us? **It teaches us concerning God.**
14. But religion is more than mere teaching. With whom does it unite us? **It unites us with God.**
15. Read the passage, Ps. 103, 13. **"Like as a father pitieth his children, so the Lord pitieth them that fear him."**
16. With what is the relation between God and us here compared? **With the relation between a father and his children.**
17. What does true religion teach and bring about? **The proper relation between God and man.**
18. Now, what do we call ourselves, according to the answer to Question 1, in the Catechism? **We call ourselves Christians.**
19. After whom do we call ourselves Christians? **We call ourselves Christians after Christ.**
20. Why do we call ourselves after Him? **Because he is the founder of our religion.**
21. What religion is it which we confess? **We confess the Christian religion.**
22. What other religions are there besides the Christian religion? **The Jewish, Mohammedan, and the Pagan religions.**

23. How many true religions are there? There is but one.
24. Which is this? The Christian religion.
25. Then what are all the others? All others are false religions.
26. Open your Bibles and read the last sentence of the passage Acts 11, 26. "And the disciples were called Christians first in Antioch."
27. Where were the disciples first called Christians? In the city of Antioch.
28. Where is Antioch? Antioch is in Syria.
29. Who were called Christians? The disciples were called Christians.
30. What does the word "disciple" mean? It means scholar or follower.
31. Whose disciples or followers are here meant? The disciples of Christ.
32. What does the term "disciples of Christ" mean? Those who believe in and follow him.
33. (2) The second question in the catechism reads: "Why are you a Christian?" Read the answer. "Because I believe in God the Father, Son and Holy Ghost, and am baptised in His name."
34. In whom do you believe? I believe in God, the Father, Son and Holy Ghost.
35. Read the first four words of this answer. "I believe in God."
36. In whose existence do you believe? I believe in the existence of God.
37. What do we call people who do not believe in the existence of God? We call them unbelievers, infidels, atheists.
38. Open your Bibles again, and read the passage "Ps. 14, 1." "The fool hath said in his heart, There is no God."
39. What do the Scriptures call such people who deny the existence of God? They call them fools.
40. Who is the God in whom you believe? God the Father, Son and Holy Ghost.
41. How many Gods are there? There is one God.
42. But why do you mention three names? Because there are three persons in God.
43. Yes, there are three, and yet there is but one. Let me give you a word that expresses this thought. The word "Triune." What does the first syllable of this word stand for? It stands for three.
44. And what does the second syllable stand for? It stands for one.
45. What, then, does the word "Triune" mean? It means three in one.
46. What do you call people who believe in the Triune God? We call them Christians.
47. What do the various pagan religions teach with reference to the number of Gods? They teach that there are many Gods.
48. What does the Christian religion teach? It teaches there is one God.
49. Jews and Mohammedans also teach there is one God, but what do they deny? They deny that there are three persons.

50. What religion alone teaches that God is three in one? **The Christian religion.**
51. In the Catechism, Answer 2, there is another reason given for your being a Christian. What is it? **"I am baptised in His name."**
52. In whose name are you baptised? **In the name of God the Father, Son and Holy Ghost.**
53. When were you baptised? **I was baptised in infancy.**
54. What did you become through baptism? **I became a Christian.**
55. What important command did the Savior give his Apostles? Matt. 28, 19. **"Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."**
56. The expression "teach" here means, make disciples, christianize all nations. How then were the disciples to make Christians of all nations? **By baptising them in the name of the Triune God.**
57. What else did the Savior command in the last verse of that chapter? **"Teaching them to observe all things whatsoever I have commanded you."**
58. What were the apostles to do with those who had been baptised? **They were to teach them all that the Savior had commanded.**
59. This is the order which we observe with you, children; first you were made Christians through baptism, now you are being taught the faith or religion in which you were baptised. What religion is this? **It is the Christian Religion.**

LESSON 2. THE CATECHISM.

(Question 3.)

1. (3) "What do you believe concerning God the Father, son and Holy Ghost?" **"All that is contained in the five chief parts of Christian doctrine, or in the Catechism."**
2. When the Savior was twelve years old he accompanied his parents to Jerusalem, and when they returned the child Jesus tarried behind in the city. Where did his parents find him when they went back seeking him? **They found him in the Temple.**
3. In whose company was he? **He was with the doctors.**
4. These doctors were teachers. What were they doing in the temple? **They were teaching the word of God.**
5. So what does the title "Doctor" mean in the Scriptures? **It means a teacher.**
6. If "Doctor" means a teacher, then what does "Doctrine" mean? **It means that which is taught.**
7. What doctrine is it that is spoken of in the answer to question 3? **It is the Christian doctrine.**
8. The word "Christian" is taken from what other word? **From the word "Christ."**
9. Why is this doctrine that is contained in the Catechism called "Christian"? **Because Christ taught it.**
10. To whom did Christ teach this doctrine? **He taught it to his disciples.**

11. What were the disciples to do with this doctrine? **They were to teach it to others.**

12. Yes, and they again to others. And so you are being taught in accordance with the will and command of the Savior. But this doctrine is called Christian not only because Christ is its author, but because He is its chief contents. Who is the great center and heart of Christian doctrine? **Our Lord Jesus Christ.**

13. Turn to 1 Cor. 1, 23, and read what the apostle says about his preaching. **"We preach Christ and him crucified."**

14. Whom did the apostle preach and teach? **He preached Christ.**

15. Yes, Jesus Christ, as the only Savior of sinful men, was the burden of all his preaching. What doctrine did he teach? **He taught the Christian doctrine.**

16. This doctrine we still teach and preach. How many parts of Christian doctrine are there? **There are five chief parts of Christian doctrine.**

17. What kind of parts do we call them? **We call them chief parts.**

18. Why do we call them chief parts? **Because they are the principal, the most important parts.**

19. Yes, they are the things which every Christian should know, believe and practice. If we are really Christians we should know the chief parts of Christian doctrine. In what little book are these five chief parts of Christian doctrine set before us and explained? **In the Catechism.**

20. There are different ways of teaching. When a minister of the Gospel preaches from the pulpit he teaches, and what do the people do? **They listen.**

21. But when a teacher instructs children, how does he go about it? **He asks questions.**

22. And what do the children do? **They answer.**

23. What do we call this method of teaching by means of questions and answers? **We call it catechising.**

24. What do we call a text-book which follows this method? **We call it a Catechism.**

25. Now turn to the title page of the first part of your Catechism, page 5, and read the first word. **"Enchiridion."**

26. This means a manual, a hand-book. For what purpose do we use manuals or hand-books? **For the purpose of instruction.**

27. Then why is the Catechism called a manual? **Because it is a hand-book for instruction.**

28. For what kind of instruction is the Catechism to be a hand-book? **For religious instruction.**

29. What do we propose to teach by means of the Catechism? **The Christian religion.**

30. What catechism is it that we have before us? **The Smaller Catechism.**

31. Whose smaller catechism is it? **Dr. Martin Luther's smaller catechism.**

32. What other Catechism did Luther write besides this smaller Catechism? **The Larger Catechism.**

33. Tell me from the title, page 5, for whom did Luther write this smaller Catechism? **For Pastors and preachers.**

34. What purpose was it to serve? **It was to be a hand-book for pastors and preachers to be used when they instructed children in the Christian religion.**

35. Whose duty is it first of all to teach children the Christian religion? **It is the duty of parents.**

36. Read what the apostle says on this subject, Eph. 6, 4. **"Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."**

37. Luther reminds parents of this duty in the words he places at the head of each one of the five chief parts. Read these words, page 13. **"The Ten Commandments, as the head of the family should teach them in all simplicity to his household."**

38. Do parents, as a rule, teach their children the Catechism? **They do not.**

39. What does the Savior command his apostles in John 21, the last sentence of the 15th verse. **"He saith unto him, Feed my lambs."**

40. Who are the lambs in Christ's flock? **They are the children.**

41. Then whose duty is it, next to that of the parents, to teach children the Christian religion? **It is the duty of the pastors.**

42. Yes, and because your parents have not the time and often neither the ability nor the willingness to teach these things, it is all the more necessary that pastors and teachers should do it. What text-book do we use for this religious instruction? **Luther's Smaller Catechism.**

43. And besides the smaller Catechism, which we have in the first part of our manual, what have we in the second part? Read from page 45. **"Short explanation of the doctrinal parts of the Catechism."**

44. This second part is intended to lead us to a better understanding of the Catechism. It is based on and follows Luther's smaller Catechism. What induced Luther to write his smaller Catechism? Read from the preface, page 7. **"The deplorable destitution which I recently observed, during a visitation of the churches, has impelled and constrained me to prepare this catechism or Christian doctrine in such a small and simple form. Alas, what manifold misery I beheld! The common people, especially in the villages, know nothing at all of Christian doctrine and many pastors are quite unfit and incompetent to teach."**

45. This Luther wrote in 1529. What was the condition of the church at that time? **There was gross ignorance among both pastors and people.**

46. Yes, and not only gross ignorance, but much superstition and false doctrine. What great work did Luther accomplish by the help of God? **He accomplished the work of the Reformation.**

47. What little book was a very powerful instrument in the accomplishment of this great work? **The smaller Catechism.**

48. What useful things are you taught in the public schools? **Reading, writing, arithmetic, geography and the like.**

49. Why is it so important that you should learn these things? **So that we may get along well in the world.**

50. But what is even more important than your welfare in this world? **Our welfare in the world to come.**

51. Where are you taught what is necessary for your spiritual and eternal welfare? **In church, at Sunday-school and in the catechetical class.**

52. What text-book do we use for this purpose? **Luther's Smaller Catechism.**

53. How, then, should you regard the study of the Catechism? **We should regard it as very important.**

LESSON 3. THE HOLY SCRIPTURES.

(Questions 4-7.)

1. (4) "Whence is the catechism taken?" Give me the answer from question 4. **"From the Word of God or the Bible."**

2. The word "Bible" means book. Why is this book called the book? **Because it is the most important of all books.**

3. Whose word is the Bible? **It is God's word.**

4. Who speaks to us in the Bible? **God himself speaks to us in the Bible.**

5. (5) Question 5 tells us why we call the Bible the word of God. Read the answer. **"Because God gave it in writing through the prophets in the Old Testament and through the Evangelists and Apostles in the New."**

6. A word may be spoken or written. In what way did God give us his word? **He gave it in writing.**

7. What name of the Bible expresses this? **The Holy Scriptures.**

8. What advantage is there in giving a word in writing? **Writing preserves and keeps it from change.**

9. When teaching is done simply by word of mouth, what is liable to occur as the matter passes from one person to another? **Things are omitted, changed or added.**

10. What kind of things are usually put down in writing? **Important things, such as deeds, agreements, wills, contracts, etc.**

11. Yes, God had something very important to tell us, and so he had it put down in writing. Who were the men through whom God gave us his word in writing? **The Prophets, Evangelists and Apostles.**

12. How did these men write what is recorded in the Bible? Give me the answer by repeating the passage 2 Peter 1, 21, **"But holy men of God spake as they were moved by the Holy Ghost."**

13. In the passage 2 Tim. 3, 15-17, St. Paul tells how the Holy Scriptures were given. Look at the passage and tell me. **"All Scripture is given by inspiration of God."**

14. In 1 Cor. 2, 12-13, the apostle tells us how he came to know the things which he spoke and wrote. What does he say? **"We know the things that are freely given to us of God."**

15. How came these men to know the things which they taught and wrote? **They were given them by God.**

16. And what does the apostle say about the words in which they expressed the thoughts that were given them by God? **"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."**

17. Yes, not only the thoughts but the very words of the Bible are inspired. Therefore what do we properly call the Bible? **We call it the word of God.**

18. Into what two parts is the Bible divided? **Into the Old and New Testaments.**

19. Name the books of the Old Testament. You will find them in the index of your Bibles. **Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Estner, Job. Psalms, Proverbs. Ecclesiastes, The Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.**

20. The books of the Old Testament were first given to the Jewish people. Therefore in what language were they written? **In the Jewish or Hebrew language.**

21. Name the books of the New Testament. You will find them in the index to your Bibles. **The Gospels of Matthew, Mark, Luke and John, the Acts of the Apostles, the Epistles of Paul to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, Epistle of James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.**

22. At the time when the New Testament was written the Greek language was universally known by men of letters, therefore in what language were these writings given? **They were given in the Greek language.**

23. The books of the Bible were not all written at the same time. Between the first and last there lies a period of about 1,600 years. And yet they not only all have the same divine origin, but they all teach the same doctrine. What is it that the Lord teaches us in the Bible? **He teaches us the way of salvation.**

24. Repeat the Scripture passage 2 Tim. 3, 15-17. **"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."**

25. To whom did St. Paul write these words? **He wrote them to Timothy.**

26. When had Timothy begun to learn the Scriptures? **He learned the Scriptures in his childhood.**

27. It is well for children to learn the Scriptures early. What did St. Paul say the Scriptures were able to do for his young friend Timothy? **He said they were able to make him wise unto salvation.**

28. And what is the way of salvation as taught in the Scriptures? **The way of salvation is by faith in Christ Jesus.**

29. The apostle here also tells us what the purpose of the Bible is. What are the Scriptures profitable for? **"For doctrine, for reproof, for correction, for instruction in righteousness."**

30. The apostle tells us in the closing clause of this verse: "That the man of God may be perfect, thoroughly furnished unto all good works." When God does a thing he does it right. What else do we need beside the Holy Scriptures to teach us the way of life? **We need nothing else.**

31. When a man has the Bible, how is he furnished with reference to life and godliness? **He is perfect, thoroughly furnished unto all good works.**

32. The Bible is God's word. What does the Savior say of God's word. John 17, the latter part of the 17th verse? **"Thy word is truth."**

33. Yes, when God says a thing in the Bible there can be no mistake about it. How should we, therefore, regard the teachings of the Bible? **We should regard the teachings of the Bible as absolutely true.**

34. When there seems to be a difference between the teachings of the Bible and those of science, which of the two should we regard as correct? **The teachings of the Bible.**

35. (6) "What are the five chief parts of Christian doctrine?" **"The Ten Commandments, the Christian Creed, the Lord's Prayer, Holy Baptism, and the Lord's Supper."**

36. (7) "What is in general the right use and benefit of all these chief parts"? **"That we learn to know: 1. Who we are, and how we stand in the sight of the Lord our God; 2. Who God is, and how we may become reconciled and united with Him."**

37. Whom are we to learn to know first of all? **We are to learn to know ourselves.**

38. Where are we told about ourselves, our creation, fall into sin, redemption, sanctification and eternal salvation? **We are told these things in the Bible.**

39. Who certainly knows us better than we know ourselves? **God, who knows all things.**

40. Where does God teach us what we are? **In the Bible.**

41. What are we in the sight of a holy and righteous God? **We are poor sinners.**

42. And what does the Bible say we have deserved by our sins? **We have deserved punishment.**

43. What else are we to learn from the five chief parts of Christian doctrine? **We are to learn who God is and how we may become reconciled and united with him.**

44. How has God revealed himself to us in nature? **He has revealed himself through his works.**

45. Yes, from nature we learn that God is mighty, wise and good. But what is still more necessary for sinful man to know? Tell me from the last clause of the answer to question 7. **"How we may become reconciled and united with him."**

46. Where a reconciliation is necessary between two persons, what relation must have existed between them? **They must have been enemies.**

47. What caused this enmity between God and men? **Sin caused this enmity.**

48. What do we call a man who stands between two opposing parties and tries to make peace? **We call him a peacemaker, a mediator.**

49. Now open your Bible and read the passage 1 Tim. 2, 5. 6. **"For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.**
50. Who is the one mediator between God and men? **The man Christ Jesus.**
51. Now repeat the passage John 5, 39. **"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."**
52. What does the Savior here mean when he says, "Search the Scriptures"? **He means study the Scriptures.**
53. What are we to find in the Scriptures? **We are to find eternal life.**
54. And of whom do they testify? **They testify of the Savior.**
55. Yes, let this be our earnest purpose in studying the Bible and the catechism that we may learn to know and believe on the Savior. Who then is the great center and heart of the Bible? **Our Savior Jesus Christ.**
56. But let us not only hear and learn the word of God. What else is necessary in order that we may become truly blessed? Tell me the answer by repeating Luke 11, 28. **"Blessed are they that hear the word of God and keep it."**
57. What does the Savior here mean by keeping the word of God? **He means remembering it and obeying it.**
58. Yes, we should keep God's word in our memory, but where else should we keep it? **We should keep it in our hearts.**

I.

OF THE FIRST CHIEF PART OF THE CATECHISM OR THE HOLY TEN COMMANDMENTS.

LESSON 4. THE LAW.

(Questions 8-9.)

1. (8) "What is the first chief part of the catechism? **"The Holy Ten Commandments."**
2. What are these commandments called? **They are called holy.**
3. Who gave us these commandments? **God gave them.**
4. What quality or attribute of God is reflected in these commandments that makes them holy? **His holiness.**
5. Then what is one reason why these commandments are called holy? **Because God, who gave them, is holy.**
6. Turn to Lev. 19, 2, and read what is there written. **"Ye shall be holy: for I, the Lord your God, am holy."**
7. God is not only holy himself, but what does he require of us also? **He requires that we too should be holy.**
8. Yes, and this requirement of God is set before us in the ten commandments. This, then, is another reason why the commandments are called holy. State it. **Because in them God asks us to be holy.**
9. (9) "What are the holy ten commandments?" **"They are the sum of the divine law, which God at creation implanted in man, and then solemnly repeated on Mt. Sinai."**

10. What is set before us in these commandments? **The divine law.**
11. What is a commandment? **A commandment is a law.**
12. What does a law tell us? **It tells us what we should do.**
13. And when a law forbids us certain things, what does it tell us? **It tells us what we should not do.**
14. What two things then does the law set before us? **What we should do and what we should not do.**
15. A law lays down a line of conduct. When you want to draw a straight line, what do you use? **We use a ruler.**
16. Because the law lays down a straight line for our conduct, what may it be called? **It may be called a rule.**
17. What law is it that is contained in the ten commandments? **The divine law.**
18. Divine law means whose law? **God's law.**
19. Why are the ten commandments called the divine law? **Because God gave them.**
20. Our answer to question 9 does not simply say the ten commandments are the divine law, but what else does it say? **They are the sum of the divine law.**
21. What is the sum of two or more numbers? **It is a figure that expresses what they amount to when added up.**
22. God gave many laws, but in what short form does he give the sum and substance of all his laws? **In the ten commandments.**
23. Who gave us this law? **God gave it.**
24. Why has God a right to give us a law? **Because he is the Lord.**
25. Yes, he is the Creator and Ruler of all things, and what do we owe him? **We owe him obedience.**
26. To whom did God give this law? **God gave this law to man.**
27. When did God first give his law to man? **He first gave it at creation.**
28. How did God give man his law at creation? **He implanted it in him.**
29. Repeat the Scripture passage Rom. 2, 14. 15. **"For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."**
30. When the Apostle here speaks of the Gentiles whom does he mean? **He means the heathen.**
31. When he says they have not the law, what law does he mean? **He means the ten commandments.**
32. And yet he says they know something of the law. He even says something about the law's being written for them. What does he say? **The law is written in their hearts.**
33. At creation the law was implanted in man's heart. What does this mean? **The law was written in his heart.**
34. The apostle here also tells us how the Gentiles do the law. What does he say about it? **By nature they do the things written in the law.**
35. Is it necessary for water to be told to run down hill? **No, because it does so by nature, of its own accord.**

36. Yes, God made it so. It is the nature of water to run down hill, of fire to burn, of the sun to shine. What did man, when he was first created, take pleasure in doing? **He took pleasure in doing God's will.**

37. Before man fell into sin it was as natural for him to do right as it is for water to run down hill, for fire to burn, for the sun to shine. But man is no longer in the condition in which he was at creation. What sad change took place in him? **He fell into sin.**

38. And by that fall he lost the perfect knowledge of and cheerfulness to do the will of God. When I tell you a thing and you do not properly understand nor remember it, what must I do to make it clear and fix it in your minds? **You must repeat it.**

39. According to question 9, what did God do with his law? **He repeated it.**

40. Why was this necessary? **Because men had forgotten and did not properly understand the law.**

41. Men by nature know something of the law. But what kind of knowledge do they lack? **They lack a clear and distinct knowledge.**

42. What do we call that voice in man which accuses him when he does wrong? **We call it conscience.**

43. But man's conscience is by nature no longer clear and reliable. Some think a thing is right and others that it is wrong. If we had nothing to go by but our consciences we could never be sure what is right or wrong. Now what did God do in order that we might have an absolutely reliable standard of right and wrong? **He gave us the ten commandments.**

44. What did I just call the ten commandments? **An absolutely reliable standard of right and wrong.**

45. On that account they are sometimes called the moral law. Where did God give this law? **He gave it at Mt. Sinai.**

46. Through whom did God give the law? **He gave it through Moses.**

47. Of what people was Moses the leader? **He was leader of the Jews.**

48. But for whom was this law intended besides the Jews? **It was intended for all men.**

49. You say in the answer to question 9 God solemnly repeated his law on Mt. Sinai. Let us notice some of the solemn things which took place during the giving of the law. Turn to Lev. 19 and 20 and read the account of the giving of the law. Tell me from chapter 19, verse 18, what was to be seen on this occasion? **"Mt. Sinai was altogether on a smoke because the Lord descended on it in fire. The whole mountain quaked greatly."**

50. Now tell me from the same chapter, verse 16, what was to be heard? **"There were thunders . . . and the voice of the trumpet exceedingly loud."**

51. And again verse 19. **"And when the voice of the trumpet waxed louder and louder, Moses spake and the Lord answered him by a voice."**

52. What impression did this make upon the people? Verse 19. **"All the people that was in the camp trembled."**

53. And again chapter 20, verse 19. **"And they said unto Moses, speak thou with us and we will hear, but let not God speak with us lest we die."**

54. What did Moses answer? Verse 20. **"Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not."**

55. It was God's intention to impress the people with the sacredness of his law. How should we accordingly regard it? **As something solemn and sacred.**

LESSON 5. THE FIRST TABLE OF THE LAW.

(Questions 10-13.)

1. (10) "How are the Ten Commandments divided?" **Into two parts, called Tables."**

2. Through whom did God give the Ten Commandments? **He gave them through Moses.**

3. How did he give the Commandments to Moses? **On two tables of stone.**

4. What do you call a table or tablet of stone used for writing? **We call it a slate.**

5. Read what is written Exodus 24, 12. **"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."**

6. And again what is written Exodus 31, 18. **"And he (God) gave unto Moses, when he had made an end of communing with him upon Mt. Sinai, two tables of testimony, tables of stone, written with the finger of God."**

7. God not only spoke the commandments, but what did he do? **He wrote them.**

8. A word may be spoken or written. What advantage is there in writing what you have to say? **It fixes and preserves the saying.**

9. Who wrote the ten commandments? **God himself wrote them.**

10. When God takes the pains to put down a thing in writing, how must he regard it? **He must regard it as very important.**

11. How then should we regard the commandments? **As of the very greatest importance.**

12. How did God impress the fact upon us that his law is fixed and unalterable? **By writing it upon stone.**

13. On how many stone tables were the commandments written? **They were written on two tables.**

14. Do the Scripture passages which you have just read tell us anything as to how many commandments were on each table? **They do not.**

15. Neither do the Scriptures anywhere else tell us this. And yet the commandments themselves show us how we may divide them. Some tell us our duties toward God, others our duties toward man. And so we make the division on the ground of their contents. The first three Commandments tell us of our duties toward God, therefore we place them on which table? **We place them on the first table.**

16. (11) "Of what does the first table of the law treat?" **"Of love to God."**

17. What then is our duty toward God? **To love him.**

18. Now tell me, of what does the second table of the law treat? You will find the answer given under question 50. **"Of love to our neighbor."**

19. What is our duty toward our neighbor? **To love him.**

20. What then do both tables of the law ask of us? **They ask love.**

21. You will find this expressed in Romans 13, 10. Read the latter half of the passage. **"Therefore, love is the fulfilling of the law."**

22. How is the law fulfilled? **The law is fulfilled by love.**

23. (12) "What is the sum or contents of the first table?" **"Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind."**

24. What does this Scripture passage show us? **It shows us the sum or contents of the first table of the law.**

25. Let us read the passage in its connection. Matt. 22, 34-40. What question had one of the Pharisees put to the Savior? Verse 36. **"Master, which is the great commandment in the law?"**

26. What did he mean by the great commandment? **The principal or most important commandment.**

27. And to this question the Savior gave the answer you have just recited. What did he thereby declare the commandment of love towards God to be? **The most important of all commandments.**

28. Yes, and more than this. Read what he says, verse 40. **"On these two commandments hang all the law and the prophets."**

29. He declares not only that these commandments requiring love are the great commandments, but what else? **That all the law hangs on these commandments.**

30. What does he mean by this? **That what the law requires is that we love God and our neighbor.**

31. What then, is the one thing which the law requires? **It requires love.**

32. Whom would God have us love first of all? **He would have us love himself.**

33. When we love a thing, how do we regard it? **We regard it highly.**

34. When we love a person what do we think of him? **We think a great deal of him.**

35. How has God shown himself worthy of our love? **By doing us good.**

36. What are some of the good things which should move us to love him? **He has created us and keeps us. He sent us the Savior.**

37. What induces God to bestow upon us such blessings? **He loves us.**

38. Read the passage, John 3, 16. **"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

39. What is here said of God's relation to the world? **He loved the world.**

40. What did his love for the world induce him to do? **It induced him to give his only begotten Son.**

41. To what should this great love of God move us? **It should move us to love him in return.**

42. This is expressed in the passage, 1 John 4, 19. Read it. **"We love him because he first loved us."**

43. Now tell me, how does God say you should love him? **"With all thy heart, with all thy soul, and with all thy mind."**

44. Love, then, is something that is not done with the hand, or the mouth. But where is the seat of love? **In the heart, soul and mind.**

45. This is expressed in Psalm 84, 2. Read the passage. **"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."**

46. God does not simply regard our words and actions, but what does he look upon? **He looks upon our hearts.**

47. In 1 Samuel 16, the latter half of the 7th verse, the Lord himself tells us this. Read it. **"Man looketh on the outward appearance, but the Lord looketh on the heart."**

48. What does God say as to how we should love him? **"With all thy heart, with all thy soul and with all thy mind."**

49. What little word here occurs three times? **The word "all."**

50. Why does God repeat this word three times? **Because he wants our whole heart, soul and mind.**

51. The relation between God and us is sometimes compared with the relation between a bridegroom and his bride. How does a bride regard her bridegroom? **She loves him.**

52. How many does she love besides him? **None. She loves him only.**

53. When are people not on speaking terms with each other? **When they hate each other.**

54. But when they love each other. What do they delight in? **In each other's company. They like to talk to each other.**

55. And if we love God how will this love manifest itself? **We will delight to be with him and to speak to him.**

56. How may we do this? **We may do this in prayer.**

57. In which commandment are we asked to worship God with prayer, praise and thanksgiving? **In the second commandment.**

58. If we love God we will delight to be with him, to hear his word. In which commandment are we asked to gladly hear and learn his word? **In the third commandment.**

59. If we truly love God, we will not only pray to, praise and thank him, and hear his word, but we will do more. What does the Savior say John 14, 15? **"If ye love me, keep my commandments."**

60. How may we show our love to him? **By keeping his commandments.**

61. What is to be our motive in keeping God's commandments? **Our love to him.**

62. This thought is also expressed in 1 John 5, 3. Read the passage. **"For this is the love of God, that we keep his commandments; and his commandments are not grievous."**

63. Of what is our obedience to God's commandments to be an evidence? **It is to be an evidence that we love him.**

64. (13) "How many commandments does the first table contain?" **"The first three."**

LESSON 6. THE PREFACE TO THE FIRST COMMANDMENT.

(Question 14-15.)

1. (14) "Which is the First Commandment?" **"I am the Lord, thy God. Thou shalt have no other gods before me."**
2. (15) "What does this mean?" **"We should fear, love and trust in God above all things."**
3. Repeat the first sentence of this commandment. **"I am the Lord, thy God."**
4. What part of speech is the first word of this sentence? **A personal pronoun.**
5. For what does a personal pronoun stand? **It stands for a person.**
6. For what does the pronoun "I" stand in the First Commandment? **It stands for the Lord God.**
7. Yes, God is not a mere thing, or a name, or an idea in the mind of man, but a person. Personal pronouns may be of how many persons? **Of the first, second or third persons.**
8. Of which is the pronoun "I"? **Of the first person.**
9. Why? **Because it stands for the person speaking.**
10. Then how does this commandment place God before us? **As the person speaking.**
11. Repeat the first two words in the sentence. **"I am."**
12. Can a rock or an image say, "I am"? **It can not.**
13. What kind of a being is it that can say "I am"? **A living being, or a person.**
14. Read the passage, Jer. 10, 10. **"But the Lord is the true God, he is the living God, and an everlasting king."**
15. An idol is a dead thing, but what is here said of the true God? **"He is the living God."**
16. By what two words in this preface does God say that he lives? **When he says, "I am."**
17. God said this over 3,000 years ago, but when does he still say it? **He says it now, and at all times.**
18. Where is God when he says, "I am"? **God is everywhere.**
19. Yes, children, the God who says "I am," always was, is now and always will be. He is everywhere. He is with us this moment, though we can not see him. What does God call himself in this preface? **"The Lord, thy God."**
20. What is a lord? **One who rules or commands.**
21. Turn to Gen. 42, 30. What did Joseph's brethren say of him? **That he was the lord of the land.**
22. Why did they say this? **Because the king had made him ruler of the land of Egypt.**
23. What has a lord a right to give out? **To give out commands.**
24. Why has God a right to give us commandments? **Because he is our Lord.**

25. But in this preface God does not call himself a lord, but what does he say? **"I am the Lord."**

26. Why does he call himself the Lord, and not a lord? **Because he is the only lord.**

27. If he is Lord, then what are we? **We are servants, subjects.**

28. And if it is his to command, what is our duty? **Our duty is to obey.**

29. When God says, "Thou shalt," what should we say? **We should say, I will.**

30. What other personal pronoun have we in this preface, besides the pronoun "I"? **The pronoun "thy."**

31. What person does this pronoun stand for? **For the second person.**

32. Which is the second person? **The person spoken to.**

33. To what people was God speaking when he first spoke these words? **To the children of Israel.**

34. But to whom does he speak now in these words? **He speaks to us.**

35. God here calls himself "Thy God." Does he speak in the singular or plural number? **He speaks in the singular number.**

36. How would he say if he spoke in the plural number? **He would say: your God.**

37. God has special reasons for speaking in the singular number as he does in all the commandments. When you hear him say, "Thy God," "Thou shalt," to what individual person is he speaking? **He is speaking to me.**

38. Yes, it is as though God singled you out and spoke to you personally. When you speak to others of your father, what personal pronoun do you use in connection with the word "father"? **I say, my father.**

39. And how does your father speak of you? **He says, My son or my daughter.**

40. What does this pronoun say in this connection? **It says that my father is mine, and I am his.**

41. Yes, it expresses a personal, a family relation. You are not strangers. You belong to each other. To whom could you not say "my"? **To a stranger.**

42. When God calls himself, "Thy God," what does he want to say? What does he express by the word "thy"? **That he is mine; that he belongs to me.**

43. What word expresses this intimate relation of God to us? **The word "father."**

44. If God is your father, then what are you? **I am his child.**

45. Where does the Savior himself teach us to call God "Father"? **In the Lord's Prayer.**

46. When God calls himself "Thy God," what does this express with reference to the past? **That he always was my God.**

47. And what did he do for you as your God? **He created me. He cared for me.**

48. And what do these words, "Thy God," imply with reference to the future? **That he will always be my God.**

49. And of what may you then be confident? **That he will care for and keep me.**

50. Luther, giving us the meaning of the first commandment, tells us what we owe God because he is in deed and truth our God. What does he say? **"We should fear, love and trust in God above all things."**

LESSON 7. WHAT IS FORBIDDEN IN THE FIRST COMMANDMENT.

(Questions 16-17.)

1. Repeat the second sentence of the First Commandment. **"Thou shalt have no other gods before me."**
2. What do these words speak of? **Of other gods.**
3. (16) "What do you understand by 'other gods'"? Read the first part of the answer to question 16. **"All that men devise in the place of God, and to which they give the honor due to God."**
4. Are there really any other gods besides the one true God, who says, "I am the Lord, thy God"? **There are not.**
5. When a man is in a fever, or not in his right mind, he often sees things that do not exist, and speaks to persons who are not present. What word expresses this? **He imagines things.**
6. Yes, and so men have imagined other things to be God, although they are not, and have put these things in the place of God. And what do they give these things? **They give them the honor due to God.**
7. The answer to question 16 tells us some of the things which men imagine to be gods, and to which they give the honor due to God. What is mentioned under number 1? **"The idols of the heathen."**
8. Open your Bibles and read, Psalm 115, 2-8. What is here said of idols in verse 4? **"Their idols are silver and gold, the work of men's hands."**
9. Tell me from verse 2, who is it that makes and worships such idols? **The heathen make and worship idols.**
10. What is said of these idols, verses 5 to 7? **They can neither speak, nor see, nor hear, nor smell, nor handle.**
11. What would you say of a thing that can neither speak, see, hear, smell nor handle? **It is a dead thing.**
12. Yes, and yet men in their blindness will fall down and worship such a dead thing. What did the children of Israel at Mt. Sinai make in the place of God? **They made a golden calf.**
13. How did they honor this calf? **They fell down and worshiped it.**
14. What kind of honor did they thus show this idol? **They showed it divine honor.**
15. Turn to Ex. 32, 4, and tell me what they called this golden calf which they had made with their own hands. **"These be thy gods, O Israel, which brought thee up out of the land of Egypt."**
16. But the heathen do not worship dead images only; some worship the sun, others worship animals, such as cattle or serpents, and some worship fire. What do they make of all these things? **They make idols of them.**

17. Read the passage, Acts 14, 8-15. Here we are told of a case of gross idolatry? When Paul had healed the impotent man, what did the people say? Verse 11. **"The gods are come down to us."**

18. What two gods did they mention. Verse 12. **They called Barnabas Jupiter and Paul Mercurius.**

19. These were two imaginary gods of the ancient Greeks, of whom they had images in their temples. But what did Paul admonish the people to do? Verse 15. **To turn from these vanities unto the living God.**

20. What is mentioned under number 2, of question 16, as something which men put in the place of God? **"Pictures and carved images that are set up for worship."**

21. Read what is written, Ex. 20, 4-5, and tell me what is there forbidden. **To make any graven images or likeness.**

22. For what purpose did the heathen make these images or statues? **For the purpose of worship.**

23. Read what is said in the 5th verse of this chapter. **"Thou shalt not bow down thyself to them, nor serve them."**

24. What, then, is it that God forbids with reference to pictures and images? **He forbids worshiping them.**

25. Tell me from number 3 of question 16, what else do men put in the place of God? **"Departed saints, if they be invoked."**

26. Read the passage Isa. 63, 16, and tell me of what departed pious man or saint does it speak. **It speaks of Abraham.**

27. What does it say of Abraham? **That he is ignorant of us.**

28. What good would it do us to pray to departed saints? **It would do us no good.**

29. Now turn to the passage, Rev. 19, 10. It was an angel of God who had been speaking to St. John. What was the Apostle about to do? **He fell at his feet to worship him.**

30. But what did the angel say? **"See thou do it not: I am thy fellow-servant and one of thy brethren."**

31. If it is wrong to worship even an angel, then what other worship is surely also wrong? **The worship of saints.**

32. Where is this worship carried on? **In the Roman Catholic Church.**

33. What saint particularly do they worship? **The Virgin Mary.**

34. Now tell me from number 4, question 16, what else do men put in the place of God? **"All gifts and possessions of men, if one puts his trust in them."**

35. Turn to Eph. 5, 5, and tell me what is there said of the covetous man. **He is an idolater.**

36. What is the idol or false god that he worships? **He worships his money.**

37. The same kind of idolatry is referred to in Job 31, 24. Read the passage. **"If I have made gold my hope, or have said to the fine gold: Thou art my confidence."**

38. Now turn to Phil. 3, 19, and tell me another god that men make. **"They make their belly their god."**

39. Yes, whom do men, who think only of themselves and know and care for nothing higher than to eat, drink and enjoy the good things of this life, really worship? **They worship themselves.**

40. In Acts 12, 21-23, there is a case of idolatry recorded. Who is the wicked man there referred to? **Herod.**

41. What was he pleased to have the people say of him, when he spoke? **"It is the voice of a god, and not of a man."**

42. When a man or woman is vain and self-conceited, proud of his wisdom, strength, beauty, skill and the like, what does such a person make of himself? **He makes an idol of himself.**

43. What does God say of the honor that is due him? Repeat the passage Isa. 42, 8. **"I am the Lord, that is my name: and my glory will I not give to another, neither my praise to graven images."**

44. (17) "What, then, is forbidden in this commandment?" **"That we give to any creature whatever the honor that belongs to God alone."**

45. Repeat the passage, Matt. 4, 10. **"Thou shalt worship the Lord, thy God, and him only shalt thou serve."**

46. What honor are we here asked to give God? **We are asked to worship and serve him.**

47. To whom alone, then, does the honor of worship belong? **It belongs to God alone.**

48. When the Indian worships the sun, what honor is he showing it? **The honor which belongs to God alone.**

49. Now tell me of the first commandment, what does this mean? **"We should fear, love and trust in God above all things."**

50. What according to this is the first honor which we should show God? **We should fear him above all things.**

51. Repeat the passage, Matt. 10, 28. **"Fear not them that kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."**

52. When we fear men as much as or more than we fear God, what kind of honor are we showing them? **We are showing them divine honor, the honor that belongs to God alone.**

53. What is the second honor which we owe God? **We should love him above all things.**

54. When we love any person or thing as much as or more than we love God, what honor are we giving that person or thing? **We are giving it divine honor, the honor which belongs to God alone.**

55. Whom do parents love most among all men? **They love their children.**

56. Whom do children love most among all men? **They love their parents.**

57. And yet, what are we warned against, Matt. 10, 37? **"He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."**

58. Yes, there are people that fairly worship their children. What do they make of them when they love them as much or more than God? **They make idols of them.**

59. What is the third honor which we owe God? **We should trust in him above all things.**

60. But when we trust in our friends, our money, our wisdom, or skill as much as or more than we trust in God, what kind of honor are we showing them? **We are showing them divine honor, the honor that belongs to God alone.**

61. What does God say of him that trusteth in men instead of God? Jer. 17. 5. **"Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."**

LESSON 8. WHAT IS COMMANDED IN THE FIRST COMMANDMENT.

(Questions 18-22.)

1. (18) "What on the other hand is commanded in the First Commandment?" **"That we should fear, love and trust in God above all things."**
2. (19) "What does this mean?" **"To stand in childlike awe of God, to regard him as the highest good, and to look to Him for every blessing."**
3. What three words in the answer to question 18 express our duty toward God? **The words "fear," "love" and "trust."**
4. In the answer to question 19 these words are explained. What does it mean to fear God? **It means to stand in childlike awe of God.**
5. Read the passage Gen. 3, 9. 10. and tell me from the 10th verse how did Adam feel toward God after he had sinned? **He said, "I was afraid."**
6. Why was Adam afraid of God? **Because he had sinned.**
7. What was he afraid of? **He was afraid of punishment.**
8. Children, it is not this fear which the First Commandment asks of us. "Fear" here does not mean to be afraid of, but what does it mean according to question 19? **To stand in awe of.**
9. Read the passage Ps. 33, 8. **"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him."**
10. According to this passage, then, what does it mean to fear the Lord? **To stand in awe of him.**
11. What kind of awe or fear should this be? **It should be childlike awe.**
12. In whom do we find such awe or respect? **In children toward their parents.**
13. We cannot fear or reverence God without knowing him. But the better we know him, his wonderful attributes, his glorious works, the more will we stand in awe of him. To know Jesus Christ is to know God. This we learn from John 17, 3. Repeat the passage. **"This is eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."**
14. What does this childlike fear of children towards their parents induce them to avoid? **To avoid what displeases their parents.**
15. The same is true of our fear of God. What does it induce us to avoid? Give me the answer by reading Prov. 16, 6, the latter half. **"By the fear of the Lord men depart from evil."**
16. When Joseph was tempted by Potiphar's wicked wife to commit adultery, what did he answer? Gen. 39, 9. **"How can I do this great wickedness and sin against God?"**
17. Of whom did he think when he was tempted to sin? **He thought of God.**

18. Yes, he knew God was present and saw all things. How did he regard sin? **As great wickedness.**

19. Against whom did he know sin was an offense? **An offense against God.**

20. If we are really God's dear children what should we fear to do? **We should fear to offend God.**

21. And how is God offended? **God is offended by sin.**

22. Why would not the three pious Jews, Shadrach, Meshach and Abednego fall down and worship the golden image? **Because they feared God.**

23. They feared God more than they feared whom? **More than they feared the king.**

24. Why would not Luther take back what he had written against the pope when asked to do so before the Diet of Worms? **Because he feared God.**

25. More than whom did he fear God? **More than the emperor or the pope.**

26. How does the catechism say we should fear God? **We should fear him above all things.**

27. What else does God ask of us besides that we fear him above all things? **That we love him above all things.**

28. Tell me from the answer to question 19 how our love to God should move us to regard him. **We should regard him as the highest good.**

29. How do we regard things that we love? **We regard them as good.**

30. How should we regard God? **As the highest good.**

31. What does the psalmist say of his relation to God in Ps. 73, 25. 26? **"Whom have I in heaven but Thee? and there is none upon the earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever."**

32. Tell me from this how much he loved God. **He loved God more than anything in heaven or on earth.**

33. Abraham had a son Isaac whom he dearly loved. What strange command did God give him concerning his son? **That he should sacrifice his son as a burnt offering.**

34. What was Abraham willing to do when God gave him this strange command? **He was willing to obey, and was about to offer up his son.**

35. Abraham loved his son, but whom did he love more? **He loved God more.**

36. Turn to 1 John 4, 19, and tell me why we should love God. **Because he first loved us.**

37. Now tell me from 1 John 5, 3, how we may show our love to God. "This is the love of God that we keep his commandments."

38. What else does God ask of us besides that we fear and love him above all things? **That we trust in him above all things.**

39. Tell me from the answer to question 19 what it means to trust in God above all things. **To look to him for every good.**

40. Read the passage James 1, 17. **"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."**

41. From whom do all good things come? **They come from God.**

42. When we look to any person for something good we are convinced that he is both able and willing to give it. What can you say of God's ability to give us what we need? **He is able to do all things, he is almighty.**

43. Tell me this with a scripture passage. You will find it in Luke 1, 37. **"For with God nothing shall be impossible."**

44. Now what about his willingness to give us all we need? **He is not only able but also willing to give us what we need.**

45. What does God say, Ps. 50, 15? **"Call upon me in the day of trouble, I will deliver thee."**

46. Men would often be willing to help us if they only could, and they could often if they only would, but what is the case with God? **He is both able and willing to help.**

47. Yes, and therefore how should we regard him and his promises? **We should put confidence in him and his promises.**

48. Tell me this by repeating Prov. 3, 5. **"Trust in the Lord with all thine heart: and lean not on thine own understanding."**

49. When Israel was pursued by Pharaoh's hosts at the Red Sea in whom did Moses put his trust? Tell me by reading what he said to the people. Ex. 14, 13. **"And Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord."**

50. Yes, and they saw it; for their trust in the Lord was not put to shame. How was their trust in the Lord proven to be well placed? **The children of Israel passed safely through the Red Sea and the Egyptians were drowned.**

51. When David and Goliath met to decide the victory between Israel and the Philistines, in what did Goliath put his confidence? **In his great strength and in his mighty weapons.**

52. In whom did David trust? **He trusted in God.**

53. What words of David plainly show this? Read 1 Saml. 17, 45. **"Then David said to the Philistine, Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied."**

54. And how did the issue show that David's confidence in God was not vain? **David slew the giant and cut off his head.**

55. What did it require on the part of Abraham when in obedience to God's command in his old age he left his fatherland to go into a far off country that God would show him, not knowing where he was going? **It required great faith and confidence in God.**

56. How does the Catechism say we should trust in God? **We should trust in God above all things.**

57. Repeat the passage Ps. 118, 8. 9. **"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."**

58. Why is it better to trust in the Lord than to put confidence in men? **Because he is more able and willing to help than they.**

59. Now read what is written Ps. 42, 11. **"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."**

60. (20) "Why is it that Luther begins the explanation of each commandment with the words: We should fear and love God?" "He would thereby point out the source whence all the works required in the Ten Commandments should flow; namely fear and love to God."

61. What is the source of all true obedience to God's commandments? The fear and love of God.

62. Yes, children, not the hope of reward nor the fear of punishment should move us to keep God's commandments. Why do the wicked sometimes outwardly keep the law? Because they hope to be rewarded or they fear punishment.

63. But why do God's dear children walk in the way of his commandments? Because they fear and love their heavenly Father.

64. (21) "Why do you not repeat the Ten Commandments in just as many words as Moses recorded them?" "Because part pertains to the Jews only, and part is but a further explanation."

65. Now turn to the account of the giving of the law and read what is written, Ex. 20, 1. 2. "And God spake all these words saying: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

66. To whom did this deliverance refer? It referred to the children of Israel.

67. Now read Ex. 20. 4. 5. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor worship them."

68. Of which commandment are these words a further explanation? They are a further explanation of the first commandment.

69. (22) "Could they, however, not in good conscience be repeated in full?" "Certainly; but in the entire New Testament they are nowhere so repeated; we are therefore right in following the Apostles."

LESSON 9. WHAT IS MEANT BY THE NAME OF GOD.

(Questions 23-25.)

1. (23) "Which is the second commandment?" "Thou shalt not take the name of the Lord thy God in vain."

2. (24) "What does this mean?" "We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by his name; but call upon it in every trouble, pray, praise and give thanks."

3. Of what does this commandment treat? It treats of the name of God.

4. (25) "What does the name of God imply?" "All that God has revealed of himself in the Holy Scriptures, such as his essence, attributes, will and command."

5. With whom is the name of a person closely connected? With the person himself.

6. When we wish to designate a person, what do we mention first of all? We mention his name.

7. For whom does the name of a person stand? **It stands for the person.**
8. What kind of noun is the name of a person? **It is a proper noun.**
9. What is a proper noun? **The name of a particular person or place.**
10. When we say "George Washington," of whom do we think? **We think of the first President of the United States.**
11. When we mention the name "Martin Luther," of whom do we think? **We think of the great Reformer.**
12. So when we mention the name of God, of whom do we think? **We think of God himself.**
13. What are some of the names of God? **God, The Lord, Jehovah, Jesus Christ, the Savior, Immanuel, Holy Ghost.**
14. Read the passage, Ex. 3, 13-15, and tell me what Moses asked God to tell him? **He asked God to tell him His name.**
15. What does God say in answer to this question? Verse 14. **"And God said unto Moses, I am that I am."**
16. And again Verse 15. **"The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever."**
17. From this we see that the name of God indicates the living, eternal God himself. But when we mention the name of a person we also think of his attributes or qualities. The name not only tells us **who**, but **what** he is. For instance, when I say "John Smith," what does this name tell me with reference to the sex of the person who bears this name? **It tells me that he is a man.**
18. When I hear the name "Methuselah," of what does it remind me with reference to the age of the person so named? **That he was the oldest person who ever lived.**
19. When I mention the name "Samson," what does this name remind me of? **That he was the strongest man.**
20. When I say, "Solomon," of what am I reminded with reference to wisdom? **That he was the wisest man that ever lived.**
21. So the names of God remind us of his attributes. What name do we give God when we wish to speak of him as all-powerful? **We call him the Almighty.**
22. What name indicates that he is without beginning or end? **The Eternal.**
23. To whom else can these names be applied? **To no one else.**
24. Why not? **Because no one else has these attributes.**
25. These names, "The Almighty, The Eternal, The Allwise," because they properly belong to God alone, are what kind of names? **They are proper names.**
26. Men sometimes have names which do not at all indicate what they are. For instance, a girl with dark complexion and black hair may be called "Clara," that is "the fair one." Or a quarrelsome boy may be called "Frederick," that is, "rich in peace." But this is never the case with God. What do His names always indicate? **They indicate just what he is.**
27. Read the passage, Ex. 34, 5-7. What are we told in the 5th verse that God Himself proclaimed to Moses. **He proclaimed the name of the Lord.**

28. What did he call himself, verse 6? **He called Himself, "The Lord, the Lord God."**
29. And what did he say of his attributes? **He called himself, merciful and gracious, long suffering and abundant in goodness and truth.**
30. So in proclaiming the name of the Lord, what did God mention? **He mentioned his attributes.**
31. Read the passage, Deut. 18, 18-19, and tell me how God says the prophet who was to be sent would speak? **"He shall speak in my name."**
32. Whose will or command should he make known to the people? **The will and command of God.**
33. Whose name was he to reveal to the people when he told them the will and command of God? **He was to reveal the name of God.**
34. Then what else does the name of God stand for? **It stands for His will and command.**
35. Where has God revealed himself, that is, his name, to us? **In the Holy Scriptures.**
36. When a stranger introduces himself to us, what does he mention? **He mentions his name.**
37. So God introduces himself to us in the Bible. What does he tell us about himself? **He tells us his name.**
38. In telling us his name, he not only gives us the words by which he is called, but what else? **He tells us his attributes.**
39. And what else? **His will and command.**
40. God is holy, and therefore how should we regard everything that has reference to him? **We should regard it as holy.**
41. When we revere a person, how do we regard everything that is connected with that person? **We regard it with reverence.**
42. So the houses in which great men lived, the books or pens which they used, the clothing which they wore, the arms which they carried are prized very highly. Why is this done? **For the sake of the persons who used these things.**
43. Your father perhaps gave you a ring or a watch, why do you prize these things so highly? **For the sake of my father who gave them to me.**
44. Of whom do these gifts remind you? **They remind me of the person who gave them.**
45. So it is with other sacred or holy things. Why do we speak of the Bible as the "holy" Bible? **Because God gave it to us.**
46. Why do we speak of Baptism as "holy" baptism? **Because it was instituted by God.**
47. Why do we call the sacrament of the altar the "holy" communion? **Because it is Christ's sacrament.**
48. How should we regard all these things? **We should regard them with reverence.**
49. Why should we regard them as sacred? **Because they are connected with God.**
50. Yes, the reverence which we owe God's name, also includes those things upon which the sacredness of his name is reflected. Mention some such things. **The Bible, the Sacraments, the Church.**
51. How does God regard any disrespect shown these things? **As a dishonor toward himself.**

LESSON 10. WHAT IS FORBIDDEN IN THE SECOND COMMANDMENT.

(Questions 26-32.)

1. (26) "What is forbidden in this commandment?" **"To take the name of God in vain; that is, we should not curse, swear, use witchcraft, lie or deceive by his name."**
2. Repeat the second commandment. **"Thou shalt not take the name of the Lord thy God in vain."**
3. When is a thing taken or used in vain? **When we use it to no purpose.**
4. Yes, or we might say when we use it for purposes for which it is not intended. God has revealed his name to us for a purpose. Now when we use his name thoughtlessly or irreverently, or wrongfully, how do we use it? **We use it in vain.**
5. In the answer to question 24 some wrong uses of the name of God are mentioned. What is the first thing we should not do by the name of God? **We should not curse by the name of God.**
6. (27) "What does it mean to curse by the name of God?" **"It means to blaspheme God, or also by the holy name of God to wish evil to one's self or to our neighbor."**
7. Repeat the passage Lev. 24, 15. 16. **"Speak unto the children of Israel, saying: Whosoever curseth his God shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him."**
8. What two words are here used to express the same thing? **The words "curse" and "blaspheme."**
9. To blaspheme means to speak sneeringly of God, to insult him or express hatred of him or his word. What awful punishment was to be visited on him who cursed or blasphemed God? **He was to be put to death.**
10. What else is meant by cursing besides blasphemy? **To wish evil to one's self or to our neighbor in the name of God.**
11. What does one wish himself or another when he curses him? **He wishes him evil.**
12. It is bad enough to wish any one evil, but in whose name does one wish evil who curses? **He wishes evil in the name of God.**
13. Who does he wish should do the evil to the one whom he curses? **He wishes that God should do him evil.**
14. Yes, for instance when a man wishes that God should damn another, he drags God down to be a partner of his own hatred and wickedness. Repeat the passage, James 3, 9. 10. **"With the tongue bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."**
15. What two things come out of the same mouth? **Out of the same mouth proceed blessing and cursing.**
16. How are these two things related to each other? **The one is the opposite of the other.**

17. If cursing means to wish evil in the name of God, what does blessing mean? **It means to wish good.**

18. For which of these two things should we use our tongues? **We should use them for blessing only.**

19. The same is taught in Rom. 12, 14. Repeat the passage. **"Bless them which persecute you, bless and curse not."**

20. What else is forbidden in the name of God besides cursing? **Swearing is also forbidden.**

21. What kind of language is cursing and thoughtless or false swearing? **It is profane language.**

22. (28) "What does it mean to swear by the name of God?" **"It means to appeal to God as witness of the truth and avenger of the untruth."**

23. To swear means to take an oath. Upon whom do we call when we take an oath? **We call upon God.**

24. Yes, we appeal to him, as St. Paul did in 2 Cor. 1, 23. Read the passage. **"Moreover I call God for a record."**

25. The same he does in Rom. 1, 9. Read this passage. **"For God is my witness."**

26. For what purpose does he call upon God? **He calls upon God as a witness.**

27. What is a witness to do? **He is to testify to what he has seen or heard.**

28. In taking an oath what do we ask God to witness? **To witness the truth of what we are saying.**

29. Why is God able to do this? **Because he is everywhere present, sees and hears all things.**

30. But for what other purpose do we call upon God when we take an oath? **We also call upon him as avenger of the untruth.**

31. What does it mean to avenge? **It means to punish.**

32. When any one is put under oath he is asked to stand up, to hold up his right hand, to lay his hand on the Bible, or to kiss the Bible. The officer says: "You do solemnly swear by Almighty God, etc. The taking of an oath is therefore what kind of a matter? **It is a very solemn matter.**

33. (29) "Dare we, then, according to this commandment not swear at all?" **"We may when the honor of God, our neighbor's need or the courts demand it."**

34. When may we, first of all, take an oath? **When the honor of God demands it.**

35. In Deut. 6, 13. God commands the taking of an oath. Repeat the passage. **"Thou shalt fear the Lord thy God, and shalt serve him, and shalt swear by his name."**

36. The same is said in Jer. 4, 2. Repeat this passage. **"And thou shalt swear, The Lord liveth in truth, in judgment and in righteousness."**

37. When the Savior stood before the high priest he was asked under oath whether he was the Son of God. Matt. 26, 63. 64. His own honor and the honor of God was at stake. What did he do under these circumstances? **He answered under oath.**

38. Under what other circumstances may we take an oath? **When our neighbor's need demands it.**

39. Repeat the passage Heb. 6, 16. **"For men verily swear by a greater: and an oath for confirmation is to them an end of all strife."**

40. Yes, an oath serves to confirm or make sure our testimony. Who alone has a right to demand an oath of us? **The courts, or the government alone has this right.**

41. In whose name do the courts act when they demand an oath? **They act in the name of God.**

42. (30) "What swearing is forbidden?" **"Thoughtless and false swearing."**

43. The oaths that you hear constantly on the streets in ordinary conversation from the lips of wicked men who do not think of what they are doing, are what kind of oaths? **They are thoughtless oaths.**

44. When men on entering the many so-called secret societies of our day, bind themselves under oath to keep secret what shall be told them, not knowing whether these things may be kept secret with a good conscience, what kind of swearing is this? **It is thoughtless and therefore wicked swearing.**

45. Read the passage Matt. 14, 7. **"Whereupon he promised with an oath to give her whatsoever she would ask."**

46. King Herod promised the daughter of Herodias, who had danced before him, that he would give her anything she would ask, not knowing what she might ask. What kind of an oath was this? **It was a thoughtless, wicked oath.**

47. Now repeat what the Savior says Matt. 5, 33-37. **"Again, ye have heard that it has been said by them of old time, Thou shalt not foreswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, swear not at all; neither by heaven; for it is God's throne: nor by the earth for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."**

48. What are thoughtless oaths? **They are oaths that are taken without thinking.**

49. Yes, such oaths as: O Lord, by Christ, by God and the like, as we hear them on the streets daily. How should we regard such thoughtless oaths? **We should regard them as wicked and profane.**

50. What should an honest man's word be equal to? **An honest man's word should be as good as his oath.**

51. What other swearing is forbidden besides thoughtless swearing? **False swearing is also forbidden.**

52. Repeat the passage Lev. 19, 12. **"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; for I am the Lord your God."**

53. What is here forbidden? **To swear falsely by the name of God.**

54. What does it mean to swear falsely? **It means to swear to a lie.**

55. False swearing is called perjury, and is punished by the courts as a crime. What does one who swears falsely ask God to do? **He asks God to punish him.**

56. To take a false oath is to commit perjury. The perjurer asks God to withdraw from him every blessing, to exclude him from heaven, to condemn him to hell. An example of such a false oath we have in Peter during the trial of Christ before the high priest. Can you tell me what awful sin Peter there committed? **He denied with an oath that he even knew the Savior.**

57. An example of how the wicked secretly band themselves together by oaths is recorded in Acts 23, 12. Read the passage. **"And when it was day certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."**

58. We should not curse nor swear by the name of God, but what else is forbidden in the second commandment? **We should not use witchcraft.**

59. (31) "What does it mean to use witchcraft by the name of God?" **"It means not only, with the help of the devil to harm our neighbor in his person or property, but also by a superstitious abuse of God's name and word, or by other means, seemingly to work good; for instance to drive away sickness in man and beast, discover concealed things, stop blood and the like."**

60. With whose help do those who use witchcraft accomplish the things which they do? **They do these things with the help of the devil.**

61. What do such people do or pretend to do? **To harm their neighbor, or even seemingly to work good.**

62. What are some of the things which they pretend to do? **To drive away sickness, discover concealed things, stop blood and the like.**

63. How do they accomplish these things? **By a superstitious abuse of God's name and Word or other means.**

64. Most of these things are mere deception. But where such things are really accomplished they are wrong, if done by means which God has forbidden. What does God say of all such practices, Deut. 18, 10-12? **"There shall not be found among you any one that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter of familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."**

65. How does God regard all such practices as fortune telling, powwowing, calling the spirits of the dead and the like? **He hates them, they are an abomination to him.**

66. The account written in 1 Sam. 28, 5-25, tells what king Saul did after the Spirit of God had departed from him on account of his disobedience. For whom did he send? **He sent for a woman having a familiar spirit, a witch.**

67. Yes, people who believe in wizards and witches plainly show that they do not stand right with God. What do they lack? **They lack confidence in God.**

68. What else is forbidden in the second commandment besides cursing, swearing and using witchcraft? **Lying and deceiving by his name is also forbidden.**

69. (32) "What does it mean to lie and deceive by the name of God?" **"It means to palm off false doctrine as the Word of God, or to have God's word on the lips only."**

70. What is a lie? **A lie is an untruth.**
71. But what special lying is forbidden in the second commandment? **Lying and deceiving by the name of God.**
72. Repeat the passage Jer. 23, 31. 32. **"Behold I am against the prophets, saith the Lord, that use their tongues, and say: He saith, Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness, yet I sent them not, nor commanded them: therefore, they shall not profit this people at all, saith the Lord."**
73. What kind of prophets were these whom God had not sent and who prophesied false dreams? **They were false prophets.**
74. What do false prophets teach or palm off as God's Word? **They palm off false doctrine as God's Word.**
75. Whose name do they use to cover up this false doctrine? **They use God's name.**
76. But there is another way of lying and deceiving in the name of God. What is it? **To have God's word on the lips only.**
77. Repeat the passage Matt. 15, 8. **"This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."**
78. Give also the passage Ps. 50, 16. 17. **"But unto the wicked God saith: What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing that thou hatest instruction, and castest my word behind thee."**
79. And again Matt. 7, 21. **"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."**
80. When men use an outward appearance of piety as a cloak with which to cover up their wickedness, what do we call them? **We call them hypocrites.**
81. Whose name do hypocrites abuse? **They abuse the name of God.**

LESSON 11. WHAT IS REQUIRED IN THE SECOND COMMANDMENT.

(Questions 33-37.)

1. (33) "What is enjoined upon us in this commandment?" **"That we use the name of God aright; or call upon it in every trouble, pray, praise and give thanks."**
2. Where has God revealed his name, that is himself, to us? **He has revealed himself to us in the Holy Scriptures.**
3. He has done this for a purpose. In what relation does he stand to us and we to him? **He is our Father, and we are his children.**
4. As a Father God speaks to us in his word, and what should we also do to him? **We should also speak to him.**
5. When do we do this? **We do this when we pray.**
6. When does a child call its father by name? **When it has something to ask of him.**
7. So we should call upon the name of God. When, particularly, should we call upon the name of God? **We should call upon him in every trouble.**

8. (34) "What does it mean to call upon God in every trouble?" "It means in every need to flee to God alone for refuge, and in childlike trust seek help of Him."

9. To whom should we flee in every need? We should flee to God.

10. Repeat the passage, Ps. 50, 15. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

11. What has God promised to do when you call upon him in trouble? He says, "I will deliver thee."

12. Jacob was in danger when his brother Esau went out with 400 soldiers to take revenge on him as he returned to his home in Canaan. What did Jacob do in his great trouble? Turn to Gen. 32, 11, and answer. He prayed to God: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau."

13. David was in danger of his life, for Saul sought to kill him. Tell me from Ps. 35, 17, what he did in such trouble. He called on God, saying: "Lord . . . rescue my soul from their destructions."

14. What did the Syrophenician woman do when she was in great trouble on account of her daughter? Matt. 15, 25. She fell down at Jesus' feet and prayed: "Lord, help me."

15. The ten lepers were in great trouble, for they were afflicted with an incurable disease What did they do when they saw Jesus? Luke 17, 13. "They lifted up their voices and said, Jesus, Master, have mercy on us."

16. But we are to flee to God in every need. That is, not only when we are in bodily trouble, but also when we are in spiritual need. What was the matter with the poor publican who stood in the temple and would not so much as lift up his eyes unto heaven? He was in trouble on account of his sins.

17. What did he do in this trouble? He prayed, "God be merciful to me a sinner."

18. David also is an example of how we should call upon God when in trouble on account of our sins. Read the first verse of the 51st Psalm. "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions."

19. Tell me from the answer to question 34, how we should seek help from God. "In childlike trust."

20. This childlike trust is set forth in Ps. 145, 18-19. Repeat the passage. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

21. The Catechism not only says that we should call upon the name of God in every trouble; what else does it say we should do? We should "pray, praise, and give thanks."

22. (35) "What does it mean to pray?" "It means to lift up our heart in true devotion to God and ask for every good thing in Jesus' name."

23. When we pray we not only lift up our voices to God but what do we lift up? We lift up our hearts.

24. Yes, prayer is not the mere repetition of words, but it is a matter of the heart. How should we lift up our hearts to God? We should lift up our hearts in true devotion.

25. What may we ask for, according to question 35? **"For every good thing."**

26. That is, for everything which we need. In whose name may we ask for these things? **We should ask in Jesus' name.**

27. We poor sinners are not worthy of anything, and if we came before God depending on our own goodness we certainly would get nothing. But we depend upon Jesus, who is God's own dear Son, and who reconciled us with God and told us to pray to his and our Father. On his account alone we may hope to be heard when we pray. What then does it mean to pray in the name of Jesus? **It means to ask for his sake, and because he told us.**

28. Repeat the passage, 1 Tim. 2, 1. **"I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men."**

29. We should not only pray occasionally when we are in special trouble; for what does the apostle say, Eph. 6, 18? **"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."**

30. And also, 1 Thess. 5, 17. **"Pray without ceasing."**

31. Yes, we should live every day in the spirit of prayer. What else should we use God's name for, besides prayer? **We should also praise and give thanks.**

32. (36) "What does it mean to praise and give thanks?" **"It means to laud and extol God for his glorious attributes and works, and his manifold blessings."**

33. How do we speak of a man when we praise him? **We speak well of him.**

34. When Admiral Dewey destroyed the Spanish fleet in the harbor of Manila, what was everybody talking about? **About what great things Dewey had done.**

35. When David slew Goliath, what did the women of Israel say and sing about him? Read 1 Sam. 18, 6–7. **"Saul has slain his thousands, but David his ten thousands."**

36. So when we praise God we say great things of him. What great things can we say of God as to his attributes? **That He is almighty, eternal, allwise, merciful and truthful.**

37. And what great things can we say as to his works? **That He created the world. That He preserves it. That He sent us the Savior.**

38. Yes, children, these things are well worth speaking of, and when we speak of them and make them known, what do we do? **We praise God.**

39. Repeat the passage Ps. 103, 1-2. **"Bless the Lord, O my soul, and all that is within me, bless his Holy name. Bless the Lord, O my soul, and forget not all his benefits.**

40. What is here said about the name of the Lord? **We should bless it.**

41. To bless the Lord means to praise him. What does the Psalmist say about this, Ps. 146, 2? **"While I live will I praise the Lord: I will sing praises unto my God while I have any being."**

42. In what other way should we use God's name besides in prayer and praise? **We should also give thanks.**

43. When should we give thanks? **When some one has done us a favor.**

44. For what should we give God thanks, according to the answer to question 36? **"For His manifold blessings."**

45. What are some of these blessings? Tell me by repeating Luther's explanation of the First Article. **"I believe that God has made me and all creatures; that he has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that he richly and daily provides me with all that I need to support this body and life; that he defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey him. This is most certainly true."**

46. What has induced God to bestow such blessings upon you? **All this he does "out of fatherly, divine goodness and mercy."**

47. What do you owe him for this goodness? **"For all this it is my duty to thank and praise, to serve and obey him."**

48. To what does the 106th Psalm, verse 1, admonish us? **"O give thanks unto the Lord, for he is good; for his mercy endureth forever."**

49. What does the Apostle Paul say, Eph. 5, 20? **"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."**

50. You remember the story of the ten lepers. When Jesus had healed them, what did one of them do? Luke 17, 16. **He fell down at Jesus' feet and gave thanks.**

51. (37) "What is threatened in this commandment?" **"The Lord will not hold him guiltless, that taketh his name in vain." (Ex. 20, 7. Deut. 5, 11.) "I will be a swift witness against the sorcerers, and against the adulterers and against false swearers." (Mal. 3, 5. Ezek. 17, 11-20.)**

52. When God says he will not hold a man guiltless, how does he regard such a man? **He regards him guilty.**

53. Yes, God will not excuse a guilty man, but what will He do? **He will punish him.**

54. Against whom will God be a swift witness, that is, to whom will he mete out swift justice? **Against sorcerers, and against adulterers, and against false swearers.**

LESSON 12. THE LORD'S DAY.

(Questions 38-44.)

1. (38) "Which is the third commandment?" **"Remember the Sabbath Day to keep it holy."**

2. (39) "What does this mean?" **"We should fear and love God that we may not despise preaching and his word, but hold it sacred and gladly hear and learn it."**

3. (40) "What is the Holy Day or Sabbath?" **"The day on which we rest or cease from labor." Gen. 2, 2. 3.**

4. Turn to this passage and read it. **"And on the seventh day God ended his work which he had made; and rested on the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."**

5. In the account of the giving of the law, Ex. 20, 9-11, this commandment is given at great length. Let us read the passage. In how many days did God make heaven and earth? **He made heaven and earth in six days.**

6. What did God do on the seventh day? **He rested from all his work.**

7. What did God do with the seventh day? **He blessed the seventh day and sanctified it.**

8. That means he set it apart as a holy day. As he himself had rested after his work, what does he also ask us to do? **He asks us to rest after work.**

9. God made man for work, but he is not to work all the time. What are we in need of after work? **We are in need of rest.**

10. This is indicated by the name which God gave the seventh day. What did he call it? **He called it the Sabbath.**

11. The word "Sabbath" means rest. But rest was not the only object that God had in view when he set apart and sanctified the seventh day. Read the passage Lev. 23, 3. **"Six days shall work be done; but the seventh day is the sabbath of rest, a holy convocation."**

12. Here the sabbath is called not only a day of rest, but what else is it called? **It is called a Holy Convocation.**

13. That means a day on which the people were to come together. For what purpose were they to assemble? **They were to come together for worship.**

14. So the Sabbath was not only to be a day of rest, but what else? **It was also to be a day of worship.**

15. To whom did God first give his law? **He gave it to the Jews.**

16. We have already seen that some things in God's law concerned the Jews only. They were God's peculiar, chosen people. He gave them regulations concerning sacrifices, distinction of meats and special holy days, which do not concern all men. So the setting apart of a peculiar day of rest and worship concerned the Jews only. Of whom does God require rest and worship? **He requires rest and worship of all men.**

17. Of whom did he require that this rest and worship be done on the seventh day? **This he required of the Jews only.**

18. The Old Testament was in force up to whose coming? **Up to the coming of Christ.**

19. When Christ came, what was done with all the special laws which concerned the Jews only? **They were done away with.**

20. (41) "Why do we Christians no longer keep the seventh day of the week, as did the children of God in the Old Testament?" **"Because God's children in the New Testament are no longer bound to a fixed day and to its legal observance."**

21. Who were the children of God in the Old Testament? **The Jews were God's children in the Old Testament.**

22. What day of the week had God set apart and fixed as their day of rest and worship? **He had set apart the seventh day.**

23. When Jesus' disciples, on the Sabbath day, walked through a grain field and plucked the ears and ate, the Jews thought they committed a great sin, as we see from Matt. 12, 1-13. But what did the Savior say with reference to the Sabbath? **"The Son of man is Lord even of the Sabbath day."**

24. Yes, this appointment of a fixed day was not one of the unalterable things in God's law. It had served its purpose when the Lord of the Sabbath had appeared. How long was it to be in force? **It was to be in force until Christ came.**

25. What does St. Paul say, Col. 2, 16-17? **"Let no man, therefore, judge you in meat or drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ."**

26. The apostle here puts the law of the Sabbath days in the same class with what other laws? **With the laws concerning meats, drinks and holidays.**

27. God had given the Jews special laws with reference to meats. What kind of meat, for instance, were they not allowed to eat? **They were not allowed to eat pork.**

28. He had also given them special laws with reference to holidays. What feast were they to keep in memory of their deliverance from the bondage of Egypt? **The feast of the Passover.**

29. The apostle in Col. 2, 16-17, says, Let no man judge you in respect to these things. He means, let no man condemn you for not keeping these special laws. For of whom were all these things to be a shadow? **They were to be a shadow of Christ.**

30. The shadow of a thing is cast before, and is a sign or picture of the thing. But when have we no need of the shadow or picture of a thing? **When we have the thing itself.**

31. The Old Testament was a time of fixed forms and special appointments. God dealt with the Jews as with children whom we keep under strict regulations, but as children become older they are allowed more liberty. So St. Paul speaks of the liberty of God's children in the New Testament. Gal. 5, 1. Repeat the passage. **"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage."**

32. What does he say Christ did for us? **He made us free.**

33. Yes, and he means that Christ made us free from the special laws and regulations which rested as a yoke on the Jews, and among these is also the appointment of a fixed day and its legal observance. What was the object of the appointment of the Sabbath? **Its object was rest and worship.**

34. This God asks of all men, but what can you say with reference to the time for such rest and worship? **This is left to our own judgment.**

35. So we conclude from what the apostle says, Rom. 14, 5-6. Read. **"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."**

36. To a Christian one day is in itself not holier than another. In the first church at Jerusalem the believers met every day for worship, as we see from Acts 2, 46. Read the passage. **"And they continued daily with one accord in the temple."**

37. (42) "Why then do we Christians keep a certain day?" **"Because it is in keeping with good order to have an appointed day for the public worship required by God."**

38. What then is also required of us Christians? **The public worship of God is required of us.**

39. God not only asks everyone of us to worship him in private, but what else does he require? **That we all come together and worship him in public.**

40. When men are to meet for any purpose, what is necessary as to time? **It is necessary that they agree upon and appoint a time for meeting.**

41. So what is necessary for public worship? **It is necessary that we have a set time.**

42. What does the Apostle say, 1 Cor. 14, 40? **"Let all things be done decently and in order."**

43 Christians are to do everything orderly, and this applies to their public worship also. What kind of a matter is the appointment of a special day for public worship? **It is a matter of order.**

44. Which day has been set apart as our day of rest and public worship? **Sunday has been set apart as a day of rest and public worship.**

45. Which day of the week is Sunday? **Sunday is the first day of the week.**

46. (43) "Why do we take Sunday?" **"Because it is the day of the resurrection of Christ, and the church has kept it since the time of the Apostles."**

47. Christians were at liberty to meet for worship any day of the week. Why did the first day of the week seem to them the most appropriate? **Because it was the day on which the Lord Jesus arose from the dead.**

48. Yes, and this resurrection of the Savior is of such great importance that we do well to think of it often and celebrate it every week. When do we do this? **We do this on Sunday.**

49. Read the passage, Mark 16, 2. **"And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."**

50. And now, let us see from Acts 20, 7, how the early Christians observed this day. **"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."**

51. On which day of the week did they meet for preaching and prayer? **On the first day of the week.**

52. The same is evident from 1 Cor. 16, 2. **"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him."**

53. Since when has the first day of the week been observed as a day of rest and public worship? **Since the days of the apostles.**

54. Who agreed upon this day in the exercise of Christian liberty? **The church agreed upon it.**

55. What did the Jews call their day of worship? **They called it the Sabbath.**

56. Nowhere in the New Testament is the Christian's day of worship called Sabbath. But in Rev. 1, 10, we find the day called by a much more appropriate name. Read the passage. **"I was in the Spirit on the Lord's Day and heard behind me a great voice as of a trumpet."**

57. Why may the first day of the week be called the Lord's Day? **Because it is the day of his resurrection.**

58. What other holidays have we in the Christian church besides the Lord's Day or Sunday? **Christmas, Easter, Pentecost.**

59. (44) "Why do we in addition, keep other days, such as Christmas, Easter, Pentecost?" **"That we may have a fixed time in common to consider the great deeds of God, and render him due praise for the same."**

60. What great event do we celebrate on Christmas day? **We celebrate the birth of Christ.**

61. Yes, for what do we praise God on this day? **That he sent his only begotten Son into the world to be our Savior.**

62. What are the four Sundays previous to Christmas called? **They are called Advent Sundays.**

63. Advent means "Coming." For whose coming does the advent season prepare us? **It prepares us for the coming of Christ.**

64. What great event do we celebrate on Easter? **We celebrate the resurrection of Christ.**

65. What holiday do we keep three days before Easter? **We keep Good Friday.**

66. What took place on this day? **Christ was crucified.**

67. What are the six weeks before Easter called? **They are called Lent.**

68. What should we think of during this season? **We should think of the sufferings and death of the Savior.**

69. What great event do we celebrate on Pentecost? **We celebrate the outpouring of the Holy Ghost upon the Apostles and first Christians.**

70. The Sunday after Pentecost is called Trinity Sunday, and how are all the remaining Sundays of the Church year numbered and named? **As so many Sundays after Trinity.**

71. Repeat the passage Ps. 26, 6-8. **"I will wash mine hands in innocency, so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of thy wondrous works."**

72. What then is the object of special holidays in the church? **To remember God's wondrous works and give him thanks for them.**

LESSON 13. KEEPING THE LORD'S DAY.

(Questions 45–49.)

1. (45) "What is enjoined on us in this (Third) Commandment?" **"That we remember the Sabbath day to keep it holy, or that we hold preaching and his Word sacred and gladly hear and learn it."**

2. What do we Christians call the first day of the week? **We call it Sunday or the Lord's day.**
3. How should we keep this day? **We should keep it holy.**
4. Read what is written 1 Tim. 4, 4. 5. **"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and prayer."**
5. To sanctify a thing means to set it apart and regard it holy. How are things sanctified or made holy? **By the Word of God and prayer.**
6. What is it, then, that makes the Lord's day holy? **The Word of God and prayer.**
7. The Lord's day has been set apart for what purpose? **For the preaching of the Word of God and for prayer or worship.**
8. Yes, this is the real object of the Lord's day. How should we regard preaching and his Word? **We should hold it sacred.**
9. What does this mean? **We should regard it as something holy.**
10. What is preached to us on the Lord's day? **The Word of God is preached to us.**
11. When God's Word is preached to us how should we conduct ourselves toward it? **We should gladly hear and learn it.**
12. What is the first thing here mentioned? **We should hear the Word of God.**
13. And how should we hear it? **We should hear it gladly.**
14. Yes, we should be glad that we have the opportunity to hear it, of which many are deprived. It is a blessed privilege. Read what is written Eccles. 5, 1. **"Keep thy foot when thou goest to the house of God and be more ready to hear than to give the sacrifice of fools."**
15. When we hear the preaching of the Gospel who is it that is speaking to us? **God himself is speaking to us.**
16. Read what the Savior says, Luke 10, 16. **"He that heareth you heareth me."**
17. We should not only hear the Word of God; what else does the Catechism say we should do? **We should learn it.**
18. Read what is written James 1, 25. **"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."**
19. What kind of hearing does the Apostle here warn against? **Against forgetful hearing.**
20. (46) Question 46 of the Catechism tells us more at length how we should keep the Lord's day. The question reads: "When is this done?" **"When we hold God's Word as our highest treasure, and therefore not only make diligent use of it ourselves at home, but also with heartfelt pleasure and devotion hear it in public worship and more and more learn to understand and do it."**
21. How should we regard the Word of God? **We should regard it as our highest treasure.**
22. Yes, there is nothing more precious than God's Word. It is sacred and we should regard it with awe. This we see from Isa. 66, 2. Repeat the passage. **"But to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word."**

23. Repeat the passage 1 Thess. 2, 13. **"When ye received the Word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God."**

24. How did these people regard and receive the Apostle's preaching? **They received it as the Word of God.**

25. Tell me from the answer to question 46 what should we do with God's Word at home? **We should make diligent use of it.**

26. How can we make diligent use of it at home? **By reading and learning it.**

27. Yes, read a chapter every day, learn your Sunday-school lesson, think over it, talk about it, ask God to help you understand it. But in what other way does question 46 tell us to use God's Word? **With heartfelt pleasure and devotion to hear it in public worship.**

28. Why should we delight to go to church? **That we may hear the preaching of God's Word.**

29. How should we hear it? **We should hear it with heartfelt pleasure and devotion.**

30. When God speaks to us, what should we do? **We should hear and give attention.**

31. What did Samuel say when he heard the voice of God in the temple? 1 Sam. 3, 10. **He said, "Speak; for thy servant heareth."**

32. When your father or your teacher speaks to you, what should you do? **I should listen to what they are saying.**

33. How much more when God speaks to you. But not only should you try to understand God's Word; what else does question 46 say? **We should do the Word of God.**

34. Yes, that means take it to heart and live and act according to it. What does the Savior himself say about this, Luke 11, 28? **"Blessed are they that hear the Word of God and keep it."**

35. When the Savior was twelve years old, where did he go with his parents? **He went to Jerusalem at the feast of the Passover.**

36. When they missed him on the way home and went back seeking him, where did they find him? **They found him in the temple, sitting in the midst of the doctors.**

37. What was he doing there? **He was hearing them and asking questions.**

38. What else does the minister do in church besides preach? **He baptizes and gives the Holy Communion.**

39. And how should we regard these acts? **We should regard them as holy.**

40. And how should we follow and take part in these ordinances? **With reverence and devotion.**

41. In what else does public worship consist besides preaching and administering the sacraments? **It also consists in song and prayer.**

42. What does the proper keeping of the Lord's day require of us with reference to these parts of the service? **It requires that we join with the congregation in singing and prayer.**

43. What is taken up during the singing after the sermon? **The collection or offering is taken up.**

44. What is this offering for? **It is for the support of the church.**

45. Tell me from 1 Cor. 16, 1. 2. concerning what did the apostle write to the Christians at Corinth? **He wrote concerning the collection for the saints.**

46. When was this collection to be taken up? **It was to be taken up on the first day of the week.**

47. Yes, on the Lord's day when they came together for public worship. How was every one to give in this collection? **He was to give as God had prospered him.**

48. If we love the services of God's house we should be glad to give what is necessary to keep them up. What does the apostle write in Gal. 6, 6? **"Let him that is taught in the Word communicate unto him that teacheth in all good things."**

49. (47) "What is forbidden in this commandment." **"We should not despise preaching and God's word."**

50. (48) "When is this done?" **"When we look upon it is a matter of indifference, and therefore without necessity neglect to hear and consider it."**

51. Suppose your father sent you word that he wanted to speak to you and you paid no attention and did not come to hear what he had to say, how would he regard such conduct? **He would regard it as an insult.**

52. What would it show on your part? **It would show that I had no respect for my father, that I despised him.**

53. And how do the wicked show that they have no reverence for God and despise him? **By refusing to hear his Word.**

54. What is it that keeps people away from public worship? **Their work, amusement or mere carelessness.**

55. What does the Savior say to the Jews, John 8, 47? **"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."**

56. When people use the Lord's day as a day of common labor, of idleness, drunkenness, gluttony or sinful lust what do they show with reference to their relation to God? **They show that they despise God.**

57. Repeat the passage Luke 10, 16. **"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."**

58. Against what does the apostle warn in Heb. 10, 25? **He warns against "forsaking the assembling of ourselves together, as the manner of some is."**

59. For what purpose should Christians assemble on the Lord's day? **They should assemble for public worship.**

60. And they who neglect this not only sin against God; how do they sin against themselves? **They deprive themselves of a great blessing.**

61. (49) "What is threatened in this commandment?" **"Because thou hast rejected knowledge, I will also reject thee." (Hosea 4, 6.)**

62. Whom do people reject when they reject the knowledge which God's Word alone gives? **They reject God.**

63. And what punishment will be visited upon such people? **God will reject them.**

LESSON 14. THE SECOND TABLE OF THE LAW.

(Questions 50-54.)

1. (50) "Of what does the second table of the divine law treat?" **"Of love to our neighbor."**
2. How do we divide the holy ten commandments? **Into two parts called tables.**
3. How many commandments are on the first table? **The first three.**
4. Of what do they treat? **They treat of love to God.**
5. What is it that God asks of us with reference to himself? **He asks that we love him.**
6. Tell me this with a Scripture passage. **"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."**
7. Whom else should we love besides God? **We should also love our neighbor.**
8. What then is the one thing that God asks of us in the law? **He asks love.**
9. (51) Yes, love to God and love to our neighbor. The second table of the law asks us to love our neighbor "What is the sum of this table?" **"Thou shalt love thy neighbor as thyself (Matt. 22, 39)." "All things whatsoever ye would that men should do to you, do ye even so to them."**
10. (52) "Who is our neighbor?" **"Every one who stands in need of our counsel and assistance, be he friend or foe or who he may."**
11. It is important that we understand first of all who our neighbor is. Who is generally meant by the term "neighbor"? **The person who lives next door.**
12. Yes, but there are persons who are closer to us than those who live next door. Who are they? **Those who live in the same family with us, our parents, brothers and sisters, children and all of our own household.**
13. Turn to 1 Tim. 5, 8, and read what is there written. **"And if any provide not for his own, and specially for those of his house, he hath denied the faith, and is worse than an infidel."**
14. What persons are here spoken of as those for whom we should care? **We should care for those of our own house.**
15. Yes, these are so to speak our nearest neighbors, and have the first claim on our love. Now read what is written Gal. 6, 10. **"As we have therefore opportunity let us do good unto all men, but especially unto them who are of the household of faith."**
16. What household is here spoken of? **The household of faith.**
17. Yes, this is the spiritual family of the church. How should we regard all Christians? **We should regard them as our brethren.**
18. If they are our brethren on what have they a special claim? **They have a claim on our love.**
19. To whom are we specially asked to do good? **To those of the household of faith.**
20. But the apostle in the passage just read asks us to do good to whom? **To do good to all men.**

21. Then how should we regard all men? **We should regard all men as our neighbors.**

22. On one occasion a certain lawyer put the question to the Savior: "Who is my neighbor?" You will find the Savior's answer recorded in Luke 10, 25-37. Turn to the passage and let us read it. What story did Jesus relate in answer to the lawyer's question? **He related the story of the good Samaritan.**

23. In this story Jesus wants to impress on us the fact that all men are our neighbors. Who was the poor man who went down from Jerusalem to Jericho and fell among thieves? **He was a Jew.**

24. And who was the man who had mercy upon him? **He was a Samaritan.**

25. How did these men differ from each other? **They differed as to their nationality.**

26. And how else did they differ? **They were of different religions.**

27. Is it probable that they knew each other? **No, very likely they were strangers.**

28. What was the feeling between the Jews and the Samaritans at that time? **They were enemies.**

29. After relating the story to the lawyer what question did the Savior put to him? You will find it in verse 36. **"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"**

30. And what answer did the man give? **"He that shewed mercy on him.**

31. What other persons are mentioned in the story besides the Samaritan? **The priest and the Levite.**

32. Of what nationality were they? **They were Jews.**

33. What was their religion? **They were of the Jewish religion.**

34. And yet how did they act toward their poor neighbor? **They acted very unneighborly.**

35. And how did the Samaritan, who was a stranger to him and differed from him in nationality and religion, act? **He acted the neighbor.**

36. Our neighbors then are not only our relatives, but who else? **Not only relatives but strangers, are our neighbors.**

37. Not only our friends, but who else? **Our enemies are also our neighbors.**

38. Read what is written in Mal. 2, 10. **"Have we not all one father? Hath not one God created us? Why do we deal treacherously every one against his brother, by profaning the covenant of our fathers?"**

39. And what does the Lord Jesus say Matt. 5, 44. 45? **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."**

40. Now having seen who our neighbor is, let us also see what we owe him. What should we do to our neighbor? **We should love him.**

41. (53) "How should we love our neighbor?" **"Not above all things, but as ourselves, so that we as heartily and constantly wish and show him all manner of good as we do ourselves."**

42. Whom should we love above all things? **We should love God above all things.**

43. What is Luther's explanation of the First Commandment? **"We should fear, love and trust in God above all things."**

44. And how should we love our neighbor? **We should love him as we love ourselves.**

45. How does every man feel toward himself? **He loves himself.**

46. Why does God not expressly tell us to love ourselves? **Because we do that without being told.**

47. Yes, it is natural for us to love ourselves. When this love for self gets to be so strong that we forget others what do we call it? **We call it selfishness.**

48. This natural self-love in us is to be the measure of what other love? **Of the love we owe our neighbor.**

49. The Lord Jesus in the passage which you repeated a bit ago tells us what our love to our neighbor should prompt us to do. What does he say we should do even to our enemies? **We should love our enemies.**

50. What should we do to those who hate us? **We should do good to them that hate us.**

51. What should we do to those who despitefully use and persecute us? **We should pray for them.**

52. How did the Savior himself do what he here asks of us? **He prayed for his murderers on the cross. He healed one of the men who had come to take him prisoner.**

53. How did the good Samaritan feel toward his poor unfortunate neighbor? **He had compassion on him.**

54. What did this compassion lead him to do? **He went to him and bound up his wounds.**

55. What else did he do? **He took him to an inn and took care of him.**

56. And what provision did he make for him when he departed? **He gave the host two pence to care for him.**

57. And what did he promise to do on his return? **"Whatsoever thou spendest more, when I come again I will repay thee."**

58. This is a true example of how we should love our neighbor. Under question 51 there are two Scripture passages quoted. Repeat the second. **"All things whatsoever ye would that men should do to you, do ye even so to them."**

59. Here the Savior lays down a rule telling us to do to others as we would have them do to us. What is this rule called? **It is called the golden rule.**

60. Yes, and it well deserves this name. What feeling should mark all our conduct toward our neighbor. **The feeling of love.**

61. Now read what is written Rom. 13, 8-9. **"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself."**

62. So in what words is all that the second table of the law requires of us briefly expressed? **In the words: "Thou shalt love thy neighbor as thyself."**

63. (54) "How many commandments does the second table contain?" **"The last seven."**

LESSON 15. WHAT IS FORBIDDEN IN THE FOURTH COMMANDMENT.

(Questions 55-59.)

1. (55) "Which is the Fourth Commandment?" **"Thou shalt honor thy father and thy mother."**
2. (56) "What does this mean?" **"We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger: but give them honor, serve and obey them, and hold them in love and esteem."**
3. Of whom does this fourth commandment treat? **It treats of father and mother.**
4. Who are spoken of in Luther's explanation of the commandment? **Parents and masters.**
5. (57) "Whom do you understand by parents and masters?" **"All those whom God has placed over others, particularly natural parents and those who act in their stead, as also civil government."**
6. On which table of the law is this Commandment? **It is on the second table.**
7. Of what does the second table treat? **It treats of love to our neighbor.**
8. Who are our nearest neighbors? **Those in our own family.**
9. Mention them. **Parents, children, brothers and sisters.**
10. Not all stand on the same level, but according to question 57 what difference is there among men? **God has placed some over others.**
11. Whose arrangement is this in the world that some persons are placed over others? **It is God's arrangement.**
12. Whom has He placed over you in the family? **Our parents, father and mother.**
13. What other parents may there be in the family besides natural parents? **Step-parents, foster-parents, grand-parents and parents-in-law.**
14. Read Gen. 28, 13. **"And behold the Lord stood above it, and said: I am the Lord God of Abraham, thy father, and the God of Isaac."**
15. This is from the story of Jacob's ladder. God was talking to Jacob and what did he call himself? **He called himself the God of Abraham thy father.**
16. Who was the natural father of Jacob? **Isaac was his father.**
17. How was Abraham related to Jacob? **He was his grandfather.**
18. And yet God called him his father. What do we see from this with reference to grand-parents? **That we should regard them also as parents.**

19. Yes, and so with reference to the other kinds of parents. Whose place do step and foster-parents take? **They take the place of natural parents.**

20. Read 2 Kings 2, 12. **"And Elisha saw it and he cried: My father, my father, the chariot of Israel and the horsemen thereof!"**

21. Elisha was looking up as the prophet Elijah ascended to heaven, and what did he call him? **He called him father.**

22. He was not his natural father, but in what relation did Elijah stand to Elisha? **He was his teacher.**

23. And yet what did Elisha call him? **He called him father.**

24. So whom does the term father also include? **It also includes teachers.**

25. In whose stead do teachers stand in school? **In the stead of parents.**

26. But whom does Luther in the explanation of the fourth commandment mention besides parents? **He also mentions masters.**

27. Who are our masters at work? **Foremen, overseers and proprietors.**

28. Read Mal. 1, 6. **"A son honoreth his father and a servant his master."**

29. What two persons are here put on the same level? **A father and a master, a son and a servant.**

30. Now read 2 Kings 5, 13. **"And his servant came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?"**

31. This is from the story of Naaman the Leper. What did his servant call him? **He called him father.**

32. We see from this that servants should honor their masters as fathers and mothers. Now turn to 1 Sam. 24, 11 and tell me from the story of Saul and David what David called Saul. **He called him father.**

33. Who was David's natural father? **Jesse was the father of David.**

34. Who was Saul? **Saul was king.**

35. And yet what did David call him? **He called him father.**

36. Now read 1 Cor. 4, 15. **"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel."**

37. What honor did St. Paul here claim with reference to the Corinthians? **The honor of being their father.**

38. Why does he claim this honor? **Because he had first preached the Gospel to them.**

39. Yes, he was their spiritual father. Whom then should we also honor as fathers? **Our ministers and pastors.**

40. Read what is written 1 Tim. 5, 1. **"Rebuke not an elder, but entreat him as a father."**

41. How does St. Paul here ask that elders or old people be treated? **They should be treated as fathers.**

42. Read also Lev. 19, 32. **"Thou shalt rise up before the hoary head, and honor the face of the old man."**

43. (58) Old people should be honored as fathers and mothers. Now "What is forbidden in this commandment?" **"We should not despise our parents and masters, nor provoke them to anger."**

44. (59) "What does this mean?" **"We should not make light of them in our hearts, nor offend them in word or act."**

45. To despise a person means to think how of him? **To think light of him.**

46. To despise a person is to think less of him than we ought. Who has placed our parents and masters over us. **God has placed them over us.**

47. When we despise our parents and masters, what do we forget or fail to believe? **That God has placed them over us.**

48. And when we forget or deny this, how will we treat them? **We will treat them with disrespect.**

49. If we thus make light of them in our hearts what will naturally follow according to question 59? **We will offend them in word and act.**

50. How did Absalom offend his father? **He stirred up a rebellion and tried to drive him from the throne.**

51. How did the wicked sons of Eli offend their father? **They offended him by their wickedness.**

52. How did the sons of Jacob offend their father? **They offended him by their wickedness and especially by selling their brother Joseph into slavery.**

53. How did the children at Bethel offend the prophet Elisha? **They mocked him.**

54. Repeat the passage Prov. 30, 17. **"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."**

55. What kind of children are here spoken of? **Wicked, disobedient children.**

56. Yes, disobedient children are wicked children. Luther once said he would rather have a dead son than a disobedient one. Repeat the passage Exod. 21, 17. **"He that curseth his father or his mother shall surely be put to death."**

57. How were children in the Old Testament, who cursed their parents, to be punished? **They were to be put to death.**

LESSON 16. WHAT IS COMMANDED IN THE FOURTH COMMANDMENT.

(Questions 60-65.)

1. (60) "What is on the other hand commanded in the Fourth Commandment?" **"That we honor our father and mother, or give honor to our parents and masters, serve and obey them, and hold them in love and esteem."**

2. (61) "What is meant by this?" **"To hold them in high regard as persons acting in God's stead, to please them, cheerfully be subject to them, and to requite them with all manner of good."**

3. Repeat the Fourth Commandment. "Thou shalt honor thy father and thy mother, that it may be well with thee and thou mayest live long on the earth."
4. What is it that God here asks of us with reference to father and mother? That we honor them.
5. What does question 61 say? How should we hold them? We should hold them in high regard, as persons acting in God's stead.
6. Who has placed them over us? God has placed them over us.
7. In whose stead do they act? They act in God's stead.
8. Who gave us life? God gave us life.
9. Through whom did he give us life? Through our parents.
10. Who provides us with food, shelter and raiment? God provides all these things.
11. Through whom does he do this? Through our parents.
12. So our parents are whose agents or representatives? They are God's agents. God blesses us through them.
13. And this is true of all whom God has placed over us. What does the apostle say, Rom. 13, 1? "Let every soul be subject unto the higher powers. For there is no power but of God, the powers that be are ordained of God."
14. The apostle is here speaking of civil government. What does he say of the powers that be? He says they are ordained of God.
15. This is true of our own government also. We elect our officers, and yet they are ordained of God. When a man is properly elected or appointed to an office, who is it that has really placed him there? It is God.
16. How does God place men in office in this country? Through the voice of the people.
17. Yes, civil authorities are God's representatives in matters of public order. What is the highest honor we can show those in public office? That we regard them as persons acting in God's stead.
18. What does the Savior say of ministers of the Gospel in Luke 10, 16? "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."
19. When a pastor speaks God's word, either publicly or privately, how should we regard him? As Christ's representative, as a person acting in God's stead.
20. Repeat the passage Mal. 1, 6. "A son honoreth his father and a servant his master."
21. What do both son and servant owe those whom God has placed over them? They owe them honor.
22. This honor may also be called fear, that is, childlike reverence, as in Lev. 19, 3. What is the passage? "Ye shall fear every man his father and his mother."
23. What else does the catechism, question 61, say that we should do to our parents and masters besides holding them in high regard? We should please them.
24. How can we do this? By doing what they like without being told.
25. What else do we owe our superiors? We should cheerfully be subject to them.

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26. Why should we obey them? **Because God says so.**
27. Tell me this with the Scripture passage Col. 3, 20. **"Children, obey your parents in all things; for this is well-pleasing unto the Lord."**
28. How does the catechism say we should be subject to them? **We should be subject to them cheerfully.**
29. And what else could you say as to how we should obey? **We should obey promptly.**
30. The Savior himself gave us an example of such willing obedience. Turn to Luke 2, 51, and read what is there written about the child Jesus and his parents. **"And he went down with them and came to Nazareth, and was subject unto them."**
31. How did Ruth honor her mother-in-law Naomi? Ruth 1, 16. **She would not leave her after the death of her husband but said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."**
32. What wicked command did king Nebuchadnezzar give out? Dan. 3, 4-5. **That all men should worship the golden image that he had set up.**
33. Who refused to obey this command? **The three pious Jews, Shadrach, Meshach and Abed-nego.**
34. Why was it right to refuse obedience to such a command although the king had given it? **Because the command was against God's law.**
35. When those in authority command one thing and God commands another, whose command should we obey? Give me the answer by repeating the passage Acts 5, 29. **"We ought to obey God rather than men."**
36. What else does the Catechism say that we owe our parents according to the latter part of question 61? **We should requite them with all manner of good.**
37. Now repeat the passage Prov. 23, 22. **"Hearken unto thy father that begat thee, and despise not thy mother when she is old."**
38. When particularly should you not despise your mother? **When she is old.**
39. Some godless children are ashamed of their old parents. You remember the story of Joseph. How did he honor his aged father? **He sent for him to come down from Canaan during the famine and live with him in Egypt.**
40. When it was told him that his father had come, what did he do? **He made ready his chariots and went out to meet him; he fell on his neck and kissed him.**
41. And what other great honor did he show him? **He introduced him to King Pharaoh.**
42. And what provision did he make for his father and the whole family? **He gave them the land of Goshen as their dwelling place and provided them with everything they needed.**
43. Repeat what the apostle says 1 Tim. 5, 4. **"To requite their parents: for that is good and acceptable before God."**
44. What does it mean to requite parents? **To pay them back.**
45. For what are we indebted to them? **For food, clothing, shelter, education and nursing in days of sickness.**

46. When have we opportunity to pay this back? **When our parents, in their old age, become feeble and helpless.**

47. What reason does the apostle assign why we should do this? **"For this is good and acceptable before God."**

48. Yes, how can we, as children, best show that we fear and love God? **When we honor, serve, obey and requite our parents.**

49. (62) "What is the special promise attached to this commandment?" **"That it may be well with thee and thou mayest live long on the earth."**

50. Read the passage, Eph. 6, 2-3. **"Honor thy father and mother, which is the first commandment with promise. That it may be well with thee, and thou mayest live long on the earth."**

51. Where has God placed this Fourth Commandment in the second table? **He has placed it at the head of the second table.**

52. And by this he has made it prominent. But in what other way has he distinguished this commandment from all others? **By adding to it a special promise.**

53. What is this special promise? **"That it may be well with thee and thou mayest live long on the earth."**

54. What has he promised to those who keep this commandment? **Well-being and long life.**

55. (63) "Why did God add this promise to this commandment?" **"To show how high parents stand in his eyes, and how important is obedience to the Fourth Commandment."**

56. Yes, all real welfare in this world depends on obedience to the Fourth Commandment in the family, school, church, and state. We can not overestimate its importance. Joseph is a beautiful example of how God blesses obedient, pious children. What kind of a boy was Joseph at home? **He was an obedient, God-fearing boy.**

57. And although for a time it seemed as though God had forsaken him, what position did he at last occupy? **He was a ruler of all Egypt, the next man to the king.**

58. (64) "What is threatened in this commandment?" **"Cursed be he that setteth light by his father or his mother." (Deut. 27, 16.)**

59. How was this curse visited on Absalom? **He perished miserably by the hand of Joab in the rebellion which he had stirred up against his father.**

60. (65) "What does God require of parents and all superiors?" **"That they have and manifest a parental heart toward their children and subordinates."**

61. Parents and all in authority hold a responsible position. What are parents to provide for their children? **Clothing, food and shelter.**

62. But in Eph. 6, 4, the apostle mentions more than this. Repeat the passage. **"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."**

63. How should they bring up their children? **In the nurture and admonition of the Lord.**

64. What does the apostle say, 1 Tim. 5, 8? **"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."**

65. Children should honor their parents, but how should parents prove themselves with reference to this honor? **They should prove themselves worthy of this honor.**

66. The same is true of the government. What are those in public office to look after? **They are to look after the public welfare.**

67. And what are teachers to look after? **They are to look after the education and training of their scholars.**

68. What are pastors to do? **They are to look after the spiritual welfare of those committed to their care.**

LESSON 17 WHAT IS FORBIDDEN IN THE FIFTH COMMANDMENT.

(Questions 66-69.)

1. (66) "Which is the Fifth Commandment?" **"Thou shalt not kill."**

2. (67) "What does this mean?" **"We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need."**

3. (68) "What is forbidden in this commandment?" **"We should not kill; or not hurt nor harm our neighbor in his body."**

4. What does it mean to kill? **It means to destroy life.**

5. What life is here referred to? **Human life is referred to.**

6. How did God form man's body? Gen. 2, 7. **He formed it out of the dust of the ground.**

7. How did man get his life? Gen. 2, 7. **God breathed into his nostrils the breath of life, and man became a living soul.**

8. When God made other living creatures, how did He go about it? Gen. 1, 24. **"And God said, Let the earth bring forth the living creature."**

9. So we see that man's life is altogether different from the life of animals. In whose image was man created? **He was created in the image of God.**

10. When God says: "Thou shalt not kill," what does he wish to protect? **He wants to protect man's life.**

11. What life may we destroy? **We may destroy the life of animals.**

12. For what purpose may we kill animals? **For food and clothing, and when they are dangerous to our own life.**

13. But even though it becomes necessary to kill animals, what should we avoid with reference to them? **We should avoid all cruelty.**

14. How does Luther explain the Fifth Commandment? Question 67. **"We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need."**

15. What is said in the first part of this answer? **That we should fear and love God.**

16. And why should we reverence and put such a high value on the life of man? **Because man was made in the image of God, and his life is the breath of the Almighty.**

17. (68) "What is forbidden in this commandment?" **"We should not kill; or, not hurt nor harm our neighbor in his body."**

18. (69) "How is this done?" **"Through hateful thoughts, words and deeds."**

19. What is here mentioned first? **Hateful thoughts.**

20. Who was the first murderer? **Cain, who killed his brother.**

21. How did Cain feel toward his brother before he slew him? Gen. 4, 5-6. **He was angry with him.**

22. And what grew out of this anger? **Murder grew out of it.**

23. When anger is kept and nursed in the heart, what do we call it? **We call it hatred.**

24. What then is the root of murder? **Anger and hatred. . .**

25. How does God look upon him that hateth his brother? Give me the answer by repeating the passage, 1 John 3, 15. **"Whosoever hateth his brother is a murderer, and ye know that no murdered hath eternal life abiding in him."**

26. Now let us hear what the Savior says of the heart of man in Matt. 15, 19. **"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."**

27. What kind of hearts must we have by nature if such things proceed out of them? **Very wicked hearts.**

28. Who sees and knows these murderous thoughts of our hearts? **God, who sees and knows all things.**

29. To what does the apostle admonish us in Eph. 4, 26? **"Be ye angry and sin not: let not the sun go down upon your wrath."**

30. What should we do before the sun goes down? **We should give up our anger and be reconciled.**

31. Repeat what the apostle says, Rom. 12, 19-20. **"Avenge not yourselves, but rather give place unto wrath: for it is written vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head."**

32. What does it mean to avenge? **To pay back like for like.**

33. The world says: Revenge is sweet. But what should we Christians think of it? **We should not take revenge, but leave that to God.**

34. How do hateful thoughts find expression first of all? **Through hateful words.**

35. Yes, and hateful, insulting words are sharp and cutting like a sword. What do we inflict by such words? **We inflict pain and injury.**

36. Read what is written in the latter half of Jer. 18, 18. **"Come and let us smite him with the tongue."**

37. How did his enemies propose to smite the Prophet Jeremiah? **With the tongue.**

38. How could they do this? **By cutting him with insulting, slanderous language.**

39. Repeat the passage, Matt. 5, 21–22. "Ye have heard that it was said by them of old times, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

40. Which commandment is the Lord Jesus here explaining? **He is explaining the Fifth Commandment: Thou shalt not kill.**

41. And what does he count among the transgressions of this commandment? **To be angry with one's brother without a cause.**

42. And what else does he speak of as deserving punishment? **To call one's brother, Raca, or, Thou fool.**

43. That is, to insult him by hateful words, to call him ugly names. But how else is this commandment transgressed, besides with hateful thoughts and words? **Through hateful acts.**

44. What hateful deed was Cain guilty of against his brother Abel? **He slew him. He killed him.**

45. What awful crime did he thereby commit? **He committed a murder.**

46. Murder is the wilful destruction of human life. What evil design had David against Uriah? 2 Sam. 11, 14-15. **He arranged to have him killed.**

47. Yes, and although he did not kill him himself, yet why was he guilty of his death? **Because he arranged to have others kill him.**

48. What did Herod do to the children of Bethlehem? **He had all those that were two years old and under killed.**

49. What an awful crime it is to kill innocent little children! And yet in our days, thousands of infants are killed before they are born, and others are neglected until they die, or are injured in health.

50. If a man have a vicious animal and through his carelessness a person is killed or injured, who is responsible? Exod. 21, 28-29. **The owner of the animal is responsible.**

51. So any other carelessness by which our neighbor is endangered or injured is a transgression of this commandment, as we see from Deut. 22, 8. Read the passage. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

52. It is a sin to destroy our neighbor's life, but what else does Luther, in his explanation of the Fifth Commandment, say we should not do to our neighbor? **We should not hurt nor harm our neighbor in his body.**

53. What evil intent did Joseph's brothers have against him? **They wanted to kill him.**

54. And although they did not do this, what other harm did they do him? **They threw him into a pit to let him perish and afterward sold him into slavery.**

55. What harm did the Egyptians do to the children of Israel? **They oppressed them with heavy burdens and killed all their male children.**

56. How did they make life to the Jews? **They made life miserable.**

57. How did King Saul come to his end? 1 Sam. 31, 4. **He fell upon his own sword.**

58. What awful crime did he commit? **He committed suicide, took his own life.**

59. Which one of the disciples committed the same terrible deed? Matt. 27, 5. **Judas Iscariot.**

60. Every other sin a man may repent of. But when a man puts an end to his own life, what opportunity is thereby cut off? **The opportunity for repentance.**

61. Repeat the passage, Acts 16, 28. **"Do thyself no harm."**

62. This is what the apostle called out to the jailer at Phillippi. What was the jailer about to do because he thought the prisoners had escaped? **He was about to take his own life.**

63. It is a sin to take one's own life, but to injure one's self or shorten life is also a transgression of this commandment. How do men often shorten their lives? **By over-work, unnecessary exposure, neglect, drunkenness, excessive eating, and the like.**

LESSON 18. WHAT IS COMMANDED IN THE FIFTH COMMANDMENT.

(Questions 70-71.)

1. Repeat the fifth commandment. **Thou shalt not kill.**

2. What does this mean? **"We should fear and love God that we may not hurt nor harm our neighbor in his body but help and befriend him in every bodily need."**

3. In our last lesson we saw what God forbids in this commandment. What is to be the subject of this lesson? **What is commanded in the fifth commandment.**

4. (70) "What is on the contrary commanded?" **"That we with kindness and tenderness render assistance to our neighbor in all needs of the body and life."**

5. According to Luther's explanation, what does God forbid in the fifth commandment? **That we hurt or harm our neighbor in his body.**

6. And what should we on the contrary do? **We should help and befriend our neighbor in every bodily need.**

7. What does a man need for his body? **He needs clothing, food, drink, shelter, health and the like.**

8. A man is in bodily need when he lacks these things. What other word expresses this? **The word want or distress.**

9. After the people had listened to the Lord's preaching for three days, what were they in need of, or what did they lack? Matt. 15, 32. **They had nothing to eat.**

10. What would have become of them without food? **They would have perished.**

11. Why do we need food? **To preserve life.**

12 And what else do we need to preserve life besides food? **We need clothing, and shelter.**

13. What does God wish to protect by the fifth commandment? **He wishes to protect human life.**

14. The term "bodily need" may also mean bodily distress or trouble. The Lord Jesus in the parable of the good Samaritan tells us of a man who was in great distress. What had happened to him? **He fell among thieves, who stripped him of his raiment and left him half dead.**

15. What would have become of him if no one had helped him? **He would have died.**

16. In what bodily need or distress were many people who sought the Savior's help? **They were sick, blind, deaf and troubled with all manner of diseases.**

17. What does the Catechism say we should do when our neighbor is in bodily need? **We should help and befriend him.**

18. How should it affect us when we see people in trouble and distress? **We should pity them.**

19. Yes, this is plainly told us in Col. 3, 12-13. **"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."**

20. When Jesus beheld the hungry multitude around him, how did it affect him? **He had compassion on them.**

21. And what did he do because he pitied them? **He fed them.**

22. When the Savior saw the poor widow of Nain, who was about to bury her only son, how did it affect him? **He pitied her.**

23. And how did he express his compassion? **He spoke kindly to her, and raised her son to life.**

24. To have compassion on a man means to share his suffering. We are members one of another. When my hand or my eye is injured, how does it affect the other members of my body? **They also feel the pain.**

25. And what do they do? **They try to relieve the pain.**

26. When the good Samaritan found the man who had fallen among thieves, what did he do? **He had compassion on him and helped him.**

27. When we are wronged by anybody, what do we naturally feel like doing? **We feel like paying him back.**

28. What do we call this paying back evil for evil? **We call it taking revenge.**

29. What does the apostle say about taking revenge, Rom. 12, 19? **"Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."**

30. Instead of taking vengeance on our enemies, what are we admonished to do? **To do them good.**

31. How does the Savior say we should treat enemies, Matt. 5, 44-45? **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."**

32. And what does he say in Matt. 5, 25? **"Agree with thine adversary quickly while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."**

33. How should we be disposed toward those who have injured us? **We should be ready to forgive.**

34. What does the apostle in the passage Col. 3, 13 remind us of with reference to the Savior? **That he forgave us.**

35. And to what should this move us? **We should also forgive those who sin against us.**

36. We should not only forgive but we should give. Repeat the passage Isa. 58, 7. **"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"**

37. Repeat also what is written Heb. 13, 16. **"To do good and to communicate forget not: for with such sacrifices God is well pleased."**

38. The word "communicate" here means give. How does God regard cheerful giving? **He is well pleased with it.**

39. The fifth commandment not only tells us not to destroy human life, but on the contrary what does it ask of us? **To do what we can to preserve it.**

40. Read what the Savior says in his sermon on the mount, Matt. 5, Verse 5. **"Blessed are the meek, for they shall inherit the earth."**

41. And also verse 7. **"Blessed are the merciful for they shall obtain mercy."**

42. And verse 9. **"Blessed are the peacemakers: for they shall be called the children of God."**

43. What does the Savior here say of those who make peace between contending persons and nations? **He calls them blessed, and says they shall be called the children of God.**

44. As friends and neighbors we should do everything in our power to make peace, and as Christian citizens we should use every effort to avert war and bloodshed. For all unjust wars are contrary to which commandment? **The fifth, which says, "Thou shalt not kill."**

45. What does the fifth commandment ask of us with reference to our own life? **That we take care to preserve it.**

46. How do we do this? **By providing proper food, clothing, shelter, exercise, ventilation, medicine and the like.**

47. Yes, life is a precious gift of God and we should do all we can to preserve it. It is that gift without which none of the other earthly gifts of God can be enjoyed. Next to our own lives we should be concerned about the lives of our children. What should parents do to protect and preserve the lives of their children? **They should see to it that they have proper food, clothing and shelter.**

48. What should they do in case of sickness? **Nurse them and provide medicine.**

49. (71) "What is threatened in this commandment?" **"Whoso sheddeth man's blood by man shall his blood be shed." (Gen. 9, 6.) "All they that take the sword shall perish by the sword." (Matt. 26, 52.)**

50. What punishment is dealt out to a wilful and malicious murderer? **He is put to death.**

51. Who executes this punishment? **The courts and those in public office.**

52. Who gave the civil authorities the right to punish evil doers? **God himself gave them this right.**

53. Yes, read what is written Rom. 13, 3. 4. **"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou wilt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."**

54. How does God deal out justice in this world? **Through the civil courts.**

55. When a sheriff executes sentence of death upon a criminal, whose representative is he in so doing? **He is the minister or servant of God.**

56. The apostle says of the government that it beareth not the sword in vain. What is the sword used for? **To cut and kill.**

57. What does he mean by saying the government shall not bear the sword in vain? **He means it shall make use of the sword.**

58. Aagainst whom shall the sword be used? **Against those who do evil.**

59. When men are accused of evil, who is to give them fair trial and thus to establish their innocence or guilt? **The courts are to do this.**

60. And if, after fair trial, a man is found guilty, who is to punish him? **The public authorities are to punish him.**

61. When a disorderly crowd or mob deals out punishment to a supposed evil doer, what do we call such an act of violence? **We call it lynching.**

62. Yes, and lynching is murder, and a gross sin against which commandment? **It is a gross sin against the fifth commandment.**

LESSON 19. WHAT IS FORBIDDEN IN THE SIXTH COMMANDMENT.

(Questions 72-75.)

1. (72) "Which is the sixth commandment?" **"Thou shalt not commit adultery."**

2. (73) "What does this mean?" **"We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse."**

3. Read what is written of the creation of man, Gen. 1, 27. **"So God created man in his own image, in the image of God created he him, male and female created he them."**

4. Of how many kinds did God create human beings? **Of two kinds, male and female.**

5. What do we call this difference? **We call it sex.**

6. And the Sixth Commandment treats of this difference of sex. It teaches the proper relation of the sexes to each other. What does it teach? **It teaches the proper relation of the sexes to each other.**

7. The commandment speaks of adultery. What does it mean to adulterate a thing? **It means to mix it with inferior substances.**

8. What is the difference between pure flour and adulterated flour? **Pure flour is nothing but flour, adulterated flour is mixed with some inferior stuff.**

9. What is the difference between pure lard and adulterated lard? **Pure lard is nothing but lard, adulterated lard is mixed with some cheaper grease.**

10. What effect has it on an article to adulterate it. **It makes it bad, it spoils it.**

11. When an article is adulterated, what has it lost? **It has lost its purity.**

12. Yes, and so God wants us to avoid everything by which our sexual purity is spoiled or adulterated. What is the opposite of sexual purity? **Sexual adulteration or adultery.**

13. (75) The commandment says, "Thou shalt not commit adultery." "Whereby is this done?" **"By unchaste thoughts, words and deeds."**

14. What is the first thing here mentioned? **Unchaste thoughts.**

15. Repeat the passage Matt. 15, 19. **"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."**

16. Adulteries and fornications are here classed among what kind of thoughts? **They are classed among evil thoughts.**

17. Instead of evil thoughts, what might you say? **Bad thoughts.**

18. Yes, and bad thoughts are shameful, mean, dirty, smutty thoughts, such thoughts as you would be ashamed to have known. These unchaste thoughts give rise to what kind of words and acts? **To unchaste words and acts.**

19. So what is the root of mean, dirty, smutty words and acts? **Mean, dirty and smutty thoughts.**

20. Men, of course, can only hear our words and see our acts, but what does God take note of? **He takes note even of our thoughts.**

21. Read what is written 1 Sam. 16, 7, the latter half of the verse. **"For man looketh on the outward appearance, but the Lord looketh on the heart."**

22. What does the Savior say Matt. 5, 27. 28? **"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."**

23. What kind of adultery does the Lord here speak of? **He speaks of adultery in the heart.**

24. When does a man commit this adultery in his heart? **When he looks upon a woman to lust after her.**

25. Yes, or when he looks at mean, dirty pictures. Our hearts are by nature full of evil, sinful lust. And when such thoughts enter our hearts, what should we do? **We should crowd them out.**

26. When the wicked wife of Potiphar looked upon and lusted after Joseph, what sin did she commit? **She committed adultery in her heart, and with her eyes.**

27. Read what the Savior says in the latter half of Matt. 12, 34. **"For out of the abundance of the heart the mouth speaketh."**

28. When the heart is full of a thing, how will it find expression? **It will find expression in words.**

29. So with the unchaste, unclean thoughts of the heart, what will they lead to? **They will lead to the same kind of words.**

30. Read (or repeat) the passage Eph. 5, 3. 4. **"But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."**

31. When the apostle says fornication and uncleanness should not be so much as once named among us, what does he mean? **He means that we should not talk about such things.**

32. When he speaks of filthiness, foolish talking and jesting, what kind of talk does he mean? **He means dirty, shameful, smutty talk, jokes and stories.**

33. Yes, children, never talk of nor listen to things that you would be ashamed to have your mothers or sisters hear. For who is it that knows not only our thoughts, but hears all our words? **God, who sees and hears all things.**

34. Such conversation is not smart, as boys sometimes think, but how should we regard it? **We should regard it as wicked.**

35. What does question 75 speak of besides unchaste thoughts and words? **Unchaste deeds.**

36. In the passage Eph. 5, 3. 4. some such unchaste deeds are mentioned. How does the passage begin? **"But fornication and all uncleanness or covetousness, let it not be once named among you."**

37. God has ordained that man and woman shall live together in marriage. Fornication is the living together of men and women without being married. What does the apostle say of this awful sin? **It should not be even named among us.**

38. Much less should we be guilty of such things. When husband and wife join in marriage, what do they promise each other? **That they will love and honor each other.**

39. Yes, they promise before God that they will allow no one to take the place of husband or wife. When this promise is broken, and husband or wife loves or becomes intimate with or runs away with another, what tie is broken? **The marriage tie is broken.**

40. This was the case with Potiphar's wicked wife. Instead of loving her husband, she fell in love with Joseph, and asked him to commit what sin with her? **She asked him to commit the sin of adultery.**

41. When David took the wife of Uriah, what sin was he guilty of? **He was guilty of the sin of adultery.**

42. When husband and wife consent together in holy wedlock, how long is this union to last? **As long as they both shall live.**

43. Who alone has a right to separate them? **God, who joined them together.**

44. What do we call any other separation of husband and wife? **We call it divorce.**

45. Read what the Savior says Matt 19. 6. **"What God therefore hath joined together, let no man put asunder."**

46. What does the Savior say of a man who puts away his wife and marries another, Matt. 19. 9? **"And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."**

47. The Savior is here speaking of divorce. For what reason only may a man put away his wife, that is, refuse to live with her, so that she shall no longer be his wife? **When she is guilty of fornication.**

48. Yes, when she herself has already broken the marriage tie by loving and living with another man. And the same is, of course, true of the wife. When may she put away or refuse to live with her husband? **When he is guilty of loving and living with another woman.**

49. God has forbidden the marriage of near relatives. This is called the sin of incest. Read what the apostle writes 1 Cor. 5, 1. **"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."**

50. There was a man in the congregation at Corinth who lived with his step-mother as his wife, what does the apostle call this relation? **He calls it fornication.**

51. Yes, and he says that even the heathen would be ashamed of such a thing. Much more should who be ashamed of it? **Much more should we Christians be ashamed of it.**

52. Now repeat Eph. 5, 12. **"For it is a shame even to speak of those things which are done of them in secret."**

53. The apostle here speaks of what wicked people do in secret What does he say of these things? **It is a shame even to speak of them.**

54. Yes, they are so shameful that even to mention them brings the blush of shame to the cheek. Boys or girls, when they are alone, in secret, do things which I dare not even name, they are so shameful. O children, never forget that God is everywhere, sees and knows all things. Every abuse of the body and its members, which tends to make us impure and base, we should avoid and shun as the very devil himself.

LESSON 20. WHAT IS COMMANDED IN THE SIXTH COMMANDMENT.

(Questions 76-79.)

1. Repeat the Sixth Commandment. **"Thou shalt not commit adultery."**

2. What is forbidden in this commandment? **We should not commit adultery.**

3. (76) "What is on the contrary enjoined in this commandment?" **"That we lead a chaste and decent life in thought, word and deed, and each love and honor his spouse."**

4. Repeat the first part of this answer. **That we lead a chaste and decent life, in thought, word and deed.**

5. What kind of life should we lead? **We should lead a chaste and decent life.**

6. How should this chastity and decency show itself first of all? **It should show itself in our thoughts.**

7. (77) "When do we live chaste in thoughts?" **"When we, through the grace of God, subdue all unchaste desires."**

8. What does the word "chaste" here mean? **It means clean, pure.**

9. Repeat the passage Ps. 51, 10. **"Create in me a clean heart, O God, and renew a right spirit within me."**

10. What kind of heart does the Psalmist ask for? **He asks for a clean heart.**

11. What does he thereby acknowledge with reference to his heart? **He acknowledges that it is unclean.**

12. And whence must a clean heart come? **God must create it within us.**

13. When we feel evil, unclean desires arising out of our hearts, what should we do? **We should ask God to make our hearts clean.**

14. The Savior reminds us of this duty to pray when we are in temptation, Matt. 26, 41. Repeat the passage. **"Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak."**

15. What does he say of our flesh? **He says it is weak.**

16. By the flesh he means our sinful nature. Our hearts are so weak that they need constant watching. But watching alone will not suffice; to what else does the Savior admonish us? **He admonishes us to pray.**

17. Tell me from question 77 how we are to subdue all unchaste desires. **Through the grace of God.**

18. When a man is drunk, what kind of thoughts arise in his heart? **Bad, unclean thoughts.**

19. Against what, therefore, does the apostle admonish us, Eph. 5, 18? **"And be not drunk with wine, wherein is excess, but be filled with the Spirit."**

20. Read what is written Matt. 5, 29. **"And if thy right eye offend thee, pluck it out, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell."**

21. When things that are in themselves innocent get to be dangerous, we should deny ourselves of them rather than run the risk of being ruined forever. Eating and drinking are not sinful, but intemperance in eating and drinking is. To what kind of desires do intemperance and idleness lead? **They lead to evil, unchaste, unclean desires.**

22. Therefore, what should we avoid as leading to unchastity? **We should avoid gluttony, drunkenness and idleness.**

23. To what awful sin did Potiphar's wife tempt Joseph? **She tempted him to adultery.**

24. What did Joseph answer? Gen. 39, 9. **"How can I do this great wickedness and sin against God?"**

25. Evil thoughts are like fire, they burn and consume. How do we regard playing with fire? **It is very dangerous.**

26. Joseph did not play with the evil desires which Potiphar's wife tried to kindle in his heart. He had no pleasure in them; on the contrary, he abhorred them. Of whom did he think when he was tempted? **He thought of God.**

27. Yes, and the thought that adultery was a sin against God saved him. Thus the grace of God subdued all evil desires in him. We should be chaste and pure in our thoughts, but how else should this chastity and purity show itself? **We should also be chaste and pure in our words.**

28. (78) "When do we live chaste in words?" **"When we shun all unchaste talk, and strive to be pure in all our words."**

29. Repeat the passage Eph. 4, 29. **"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."**

30. How do we communicate our thoughts to our neighbor? **By talking to him.**

31. What kind of communication or talk does the apostle here warn against? **He warns against corrupt communication.**

32. Give me another word for the word "corrupt." **Foul, rotten, dirty.**

33. What kind of language, then, does the apostle warn against? **Against foul, dirty language.**

34. What does the catechism call such language in question 78? **It calls such language "unchaste talk."**

35. What would you do if you happened to get hold of a rotten apple or a bad egg? Would you put them in your mouth? **No, I would throw them away.**

36 What kind of language on the contrary should we use? **We should use pure, clean language.**

37. In order to be pure ourselves we should be careful with whom we associate. There is an old proverb which says: "Tell me with whom you associate and I will tell you who you are." If a man is clean and pure, what kind of company will he keep? **He will keep clean and pure company.**

38. If a man delights in the company and conversation of mean and unchaste persons, what does this show? **It shows that he himself is unchaste and mean.**

39. Yes, because "Birds of a feather flock together." What does the apostle say 1 Cor. 15, 38? **"Evil communications corrupt good manners."**

40. What danger is there in associating with a person that has the smallpox? **There is danger of catching the disease.**

41. Yes, and moral corruption is worse than smallpox. It poisons both soul and body. What effect has bad company on good manners? **It corrupts them.**

42. If I put one rotten apple among six sound ones, what will the effect be? **They will all get rotten.**

43. We should be chaste and pure not only in our thoughts and words, but in what other way? **Also in our deeds.**

44. (79) "When do we live chaste in deeds?" **"When we shun all unchaste doings and all opportunity for them."**

45. What does the catechism ask of us with reference to unchaste doings? **We should shun them.**

46. What does the apostle say 1 Cor. 6, 18? **"Flee fornication."**

47. If you saw a rattlesnake lying in your path, would you continue right on? **No, I would turn and run away.**

48. There are men and women who are more dangerous than rattlesnakes. There are houses that are more loathsome than pest houses. What should we do with reference to such persons and places? **We should avoid them.**

49. Give me an example of this. **Joseph fled from Potiphar's wife.**

50. Repeat the passage 1 Tim. 5, 22. **"Keep thyself pure."**

51. This purity refers to both body and soul. To what does the apostle admonish his young friend Timothy in 2 Tim. 2, 22? **"Flee also youthful lusts."**

52. The lusts which the apostle here refers to are particularly dangerous to what kind of people as to age? **They are particularly dangerous to young people.**

53. Yes, and therefore young people particularly should be on their guard with reference to sins against the sixth commandment. What people sometimes call love is often nothing but sinful lust. What does Solomon say, Prov. 1, 10? **"My son, if sinners entice thee, consent thou not."**

54. Children, you will be tempted by wicked people, as Joseph was. What does the wise man urge upon you under such circumstances? **We should not consent.**

55. Yes, do not yield to the temptation but fight against it. Have the courage to say No! What does the Savior teach us to pray for in the sixth petition? **"Lead us not into temptation."**

56. When we are tempted, to whom should we flee for help? **We should flee to God for help.**

57. Since we are to ask God not to lead us into temptation, but to preserve us from it, how foolish and sinful it would be for us to run into temptation. There are places where temptation to sins against the sixth commandment are particularly great. Among these I would mention the dance and the theater. Question 79 tells us to avoid not only all unchaste doings, but what else should we shun? **All opportunity for them.**

58. Anything that has a tendency to arouse our sinful passions we should avoid. We should not put ourselves in the way of danger, but on the contrary what should we do? **We should avoid danger.**

59. Repeat the passage 1 Tim. 2, 9. **"In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety.**

60. With what kind of apparel should women adorn themselves? **With modest apparel.**

61. That is, they should put on decent clothing. To what sin does all indecent exposure of the body tend? **It tends to unchastity and adultery.**

62. The same is true of all indecent books, papers and pictures. How should we therefore regard these things? **As dangerous and sinful, and should avoid them.**

LESSON 21. MARRIAGE.

(Questions 80-81.)

1. Repeat the sixth commandment. **"Thou shalt not commit adultery."**

2. What does this mean? **"We should fear and love God that we may lead a chaste and decent life in word and deed, and each love and honor his spouse."**

3. What is here said of one's spouse? **Each should love and honor his spouse.**

4. (80) "What does it mean to love and honor one's spouse?" **"To look upon one's husband or wife as a dear gift of God, and to remain constant in affection and fidelity to each other."**

5. What does the word "spouse" mean? **It means husband or wife.**

6. Read what is written Gen. 2, 18. **"And the Lord God said, it is not good that the man should be alone, I will make him a help meet for him."**

7. What did God do because He saw that it was not good for a man to be alone? **He made a woman to be his wife.**

8. Who then is the author of marriage? **God himself is the author of marriage.**

9. In what moral condition were man and woman when God brought them together? **They were pure and holy.**

10. With what words did God bless the first couple? Gen. 1, 28. **"And God blessed them and said unto them: be fruitful and multiply, and replenish the earth, and subdue it."**

11. God, who is holy, is the author of marriage; therefore marriage is what kind of a state? **It is a holy state.**

12. What two kinds of persons did God unite in marriage? **One man and one woman.**

13. According to God's order then a husband should have how many wives? **A husband should have one wife.**

14. And a wife should have how many husbands? **A wife should have one husband.**

15. When husband and wife enter marriage, how long are they to remain together? **As long as they both live.**

16. What may either do upon the death of the other? **Either may marry again.**

17. On what occasion was the Lord Jesus a guest in the town of Cana of Galilee? **He was guest at a wedding.**

18. What remarkable thing did Jesus do at this wedding? **Jesus turned water into wine.**

19. This was a miracle. Jesus performed many miracles, but what can you say of this particular one? **It was his first miracle.**

20. What does this show as to how Jesus regarded marriage? **He was pleased with it.**

21. What does the Catechism, question 80, say as to how each should regard one's husband or wife? **As a dear gift of God.**

22. What then should a husband think about his wife? **That God gave her to him.**

23. And the same, of course, a wife should think of her husband. In order that this may be the case young people should be very careful when they enter the married state. When Isaac was old enough to marry, what promise did Abraham his father take from Elieser his eldest servant? Gen. 24, 3. **He made him swear that he would not take one of the women of Canaan to be Isaac's wife.**

24. Why do you suppose Abraham was so very particular about this? **Because the Canaanites were wicked idolaters.**

25. Yes, it is very frequently the cause of much strife and misery when husband and wife are not of the same religion, or when one is wicked and frivolous. Many look simply upon beauty, wealth or social standing when they engage to be married. What is much more important than these? **Faith and piety.**

26. Who was very much concerned in the selection of Isaac's wife? **His father Abraham.**

27. Whom should young people consult when they choose life partners? **They should consult their parents.**

28. As in all matters of importance, whom above all should we ask for guidance in the selection of husband or wife? **We should ask God.**

29. Read what is written Matt. 19, 6. **"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."**

30. How should husband and wife look upon their union? **That they are not two but one. And that God has joined them together.**

31. Through whom does God pronounce his blessing upon a couple when they are married? **Through the minister of the Gospel.**

32. What does Luther in his explanation of the sixth commandment say of the proper relation between husband and wife. **Each should love and honor the other.**

33. And what does the latter half of question 80 say? **They should remain constant in affection and fidelity to each other.**

34. Each should love the other. Turn to Eph. 5, 25, and read what the apostle there says to husbands. **"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."**

35. How did Christ show his love for the Church? **He died for the Church.**

36. So a husband, if need be, should be willing to die for his wife. And in the same chapter, verse 24, he tells the wives their duty toward their husband. Read the verse. **"Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing."**

37. The Church is subject to Christ not from compulsion but from love. Then what should be the relation of a wife to her husband? **She should love her husband.**

38. What then is the first and most important duty that husband and wife owe each other? **They should love each other.**

39. Luther in his explanation says they should not only love each other, but what else should they do? **They should honor each other.**

40. What is the greatest honor that each can show the other? You will find it expressed in the first part of question 80. **That each look upon the other as a dear gift of God.**

41. And how should we regard all gifts of God? **We should think highly of them.**

42. A God-fearing husband will see good qualities in his wife that no one else notices, and so a wife in her husband. But none of us is perfect. How should they regard each other's faults? **They should overlook and be patient with them.**

43. (81) "What is threatened in this commandment?" **"Whoremongers and adulterers God will judge." (Heb. 13, 4.) "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." (1 Cor. 6, 9. 10.)**

44. What is here said of whoremongers and adulterers? **God will judge them.**

45. What does this men? **God will punish them.**

46. The inhabitants of Sodom were particularly given to sins against the sixth commandment. How did God punish them? **He destroyed them with fire from heaven.**

47. So the Canaanites were given to these sins. What did God command Israel to do with these godless people? Lev. 18, 24. 25. **To destroy them utterly.**

48. Children, there are no sins which God punishes more certainly and terribly than those against this sixth commandment. Loathsome disease, pain, misery, shame and disgrace, yea death itself, are visited upon those who live unclean lives. The curse of God rests on men and women who are unchaste in their thoughts, words and deeds. Even children and children's children must often suffer from the sins of such wicked people. What does the apostle say of them in the latter part of question 81? **"They shall not inherit the kingdom of God."**

49. What does he mean by this? **They can not go to heaven.**

50. No, not unless they repent and turn from their wickedness. Read what is written Rev. 21, 8. **"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."**

51. The misery and wretchedness which such people bring upon themselves in this world is only the beginning of a wretchedness which shall never end in the world to come. How should we regard this wrath of God? **We should fear his wrath and not act contrary to his commandment.**

LESSON 22. WHAT IS FORBIDDEN IN THE SEVENTH COMMANDMENT.

(Questions 82-85.)

1. (82) "Which is the seventh commandment?" **"Thou shalt not steal."**

2. (83) "What does this mean?" **"We should fear and love God that we may not take our neighbor's money or goods, nor get them by false wares or dealing; but help him to improve and protect his property and business."**

3. (84) "What is forbidden in this commandment?" **"We should not steal; or take our neighbor's money or goods, nor get them by false wares or dealing."**

4. What does the seventh commandment say we should not do? **It says we should not steal.**

5. What is stealing? **Stealing is taking a thing that does not belong to us.**
6. What does Luther, in his explanation of this commandment (Question 83), say we should not take? **He says we should not take our neighbor's money or goods.**
7. The fifth commandment protects our neighbor's life, the sixth his chastity. What does this seventh commandment protect? **It protects his money or goods.**
8. Give me one word which expresses both money and goods. **The word property.**
9. A man's property is that which he owns. To whom does that belong which is a man's own? **It belongs to him.**
10. Who is the creator and rightful owner of all things in heaven and on earth? **God is the creator and owner of all things.**
11. Read the passage, 1 Cor. 10, 26. **"For the earth is the Lord's, and the fulness thereof."**
12. What then belongs to God? **The earth and the fulness thereof belong to God.**
13. What does this mean? **It means the world and everything that is in it.**
14. Yes, God is the original and rightful owner of all things. Now read what the Lord says, Jer. 27, 5. **"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."**
15. The earth with its land, forests, minerals, plants and animals belongs to God who made them and He never gives up His right of ownership. And yet, what is said in the second part of the passage you have just read? **That God has given the earth to whom it pleased him.**
16. Now let us see in what sense God gives to men the earth and its goods. Read what is written, 1 Peter 4, 10. **"As every man has received the gift, even so minister the same one to another, as stewards of the manifold grace of God."**
17. What are men called in the second half of this passage? **They are called stewards.**
18. In the parable of the unjust steward, Luke 16, 1-12, how is God represented? **He is represented as a rich man.**
19. And how are we represented? **We are represented as stewards.**
20. Yes, God entrusts the goods of this world to us. We hold them in trust. Now let us see how God does this, how we rightly come into the possession of those things which God intends us to have and to hold in trust for him. Isaac was a wealthy man. He possessed immense flocks and herds. Where did he get all this wealth? **He inherited it from his father, Abraham.**
21. This is one way in which God deals out the goods of this world. Give me the word that expresses this way of getting property. **By inheritance.**
22. Jacob also became a rich man. Although when he left home he took nothing with him but a staff. Gen. 32, 10. He stayed with his uncle Laban for 20 years. What did he do while he was with his uncle? **He had charge of his flocks.**
23. Under what conditions did he perform this labor? **He worked for wages.**

24. So this is another way in which God deals out the goods of this world. When may a man lay just claim to money or goods? **When he earns them by his labor.**

25. And yet how did Jacob feel toward God with reference to his great wealth? Gen. 32, 10. **He said: "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant."**

26. Yes, it was not simply his labor that made him rich, but the blessing of God. When Solomon became king of Israel he asked for wisdom, but God gave him even more than he had asked for. Turn to 1 Kings 3, 13, and tell me what God gave him in addition to wisdom. **God gave him riches and honor.**

27. Read what is written, Prov. 10, 22. **"The blessing of the Lord, it maketh rich."**

28. When Jacob, returning from Mesopotamia, met his brother Esau what did the latter offer him? Gen. 32, 13-17. **He offered him presents.**

29. Why would it have been right for Esau to take these gifts? **Because his brother offered them to him as a present.**

30. So here is another way in which we may rightly come into the possession of money or goods. What is it? **When they are given to us as a present.**

31. When Abraham wanted the cave at Machpelah as a burial place, how did he propose to get it? Gen. 23, 8. 9. **He proposed to buy it.**

32. So here is another way in which we may get earthly possessions. What is this way? **We may buy them.**

33. When a thing is lost, and all efforts at finding the owner are fruitless, to whom does the thing then belong? **It belongs to the finder.**

34. These then are the ways by which we may rightly come into the possession of property. Repeat them. **By inheritance, labor, gift, purchase, finding or discovery.**

35. These are God's ways of dividing worldly possessions. These are the ways in which He blesses men in temporal things. He that holds property in one of these ways, holds it by right. And, because God has so ordered it, what may we call this right of property? **We may call it a divine right.**

36. Yes, the right to have and to hold property is just as much a divine right as the right to live. In fact the one can not exist without the other, for what do we need to live? **We need food, houses, clothing, money, goods and the like.**

37. Now tell me from question 84, what is forbidden in this seventh commandment? **We should not steal, or take our neighbor's money or goods, nor get them by false wares or dealing.**

38. (85) "When is this done?" **"When we wrongfully desire or appropriate the goods of our neighbor."**

39. What is here mentioned first? **When we wrongfully desire the goods of our neighbor.**

40. Repeat the passage Matt. 15, 19. **"Out of the heart proceed evil thougths, murders, adulteries, fornications, thefts, false witness, blasphemies."**

41. What sin is here mentioned against the seventh commandment? **The sin of theft.**

42. Where, according to the Saviour's word, do these sins come from? **They proceed out of the heart.**

43. When a man has evil desires towards his neighbor's goods, he begins to look after them lustfully. Repeat the passage, Prov. 23, 5. **"Wilt thou set thine eyes upon that which is not."**

44. In the seventh chapter of Joshua we are told about a man by the name of Achan who set his heart and cast his eyes on things that were not his own. Read what he says, verse 21. **"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them."**

45. What was this coveting and taking? **It was stealing.**

46. When my neighbor has something that I need or want, how may I rightfully get it? **I may buy and pay for it.**

47. Yes, I exchange my money for his goods. What do we call such exchange? **We call it buying and selling, or business.**

48. What should we carefully guard against in all matters of business? **We should guard against dishonesty and fraud.**

49. Repeat the passage 1 Thess. 4, 6. **"That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such."**

50. In Lev. 19, 35. 36, there are some dishonest things in trade or business spoken of, what are they? **"Ye shall do no unrighteousness in judgment, in meteyard, in weight or in measure. Just balances, just weights, just ephah, and a just hin, shall ye have."**

51. All short measure, light weight, all adulterations or taking advantage of the ignorance or inexperience of customers is a sin against the seventh commandment. What does the passage, Luke 3, 13, warn against? **"Exact no more than that which is appointed you."**

52. This forbids all overcharging or exorbitant prices. We should never ask more for a thing than it is honestly worth. Repeat the passage Prov. 28, 8. **"He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."**

53. Usury is unjust and exorbitant interest. We should never take advantage of our neighbor's need and charge him more for the use of money or goods, just because he is hard pressed and must have them. What does the passage say of such gain? **It is unjust gain.**

54. And what else is said of such gain? **"He shall gather it for him that will pity the poor."**

55. Yes, he can not keep his unjust gain, it will be taken away from him and given to others who are not so hard-hearted. When a man borrows money or goods to what is he obligated? **He is obligated to pay it back again.**

56. What does the passage Ps. 37, 21 say? **"The wicked borroweth and payeth not again."**

57. What kind of people are they who carelessly go into debt and are indifferent about payment? **They are wicked people.**

58. When a man works for another, what does the one for whom he works owe him? **He owes him his wages.**

59. Repeat the passage Jer. 22, 13. **"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."**

60. What does God say of the man who useth his neighbor's service without wages? **He says, woe unto him.**

61. And this means that the curse of God rests on such a man. God is very particular about this question of wages. Read what is written, Lev. 19, 13. **"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning."**

62. And when a man works for wages he should be careful to do an honest day's work. But when he is lazy and careless about his work, how does he come by his wages? **He comes by them dishonestly.**

63. Not only should we be careful ourselves not to steal, but we should carefully avoid taking any part with thieves, as in concealing stolen property, or covering up dishonesty. Read what is written, Prov. 29, 24. **"Whoso is partner with a thief hateth his own soul."**

64. There are people who are too lazy to work, and yet they want to live. What do such people do for a living? **They beg or steal.**

65. Yes, and one is as disgraceful as the other. What does the Apostle say of such lazy people, 2 Thess. 3, 10. 11? **"For even when we were with you, this we commanded you, that if any would not work, neither should they eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."**

66. Read also what is written, Prov. 18, 9. **"He also that is slothful in his work is brother to him that is a great waster."**

67. All gambling and betting comes under the head of unjust gain. The gambler places his own money in jeopardy unnecessarily and, if he gains, it is illgotten, for it is neither inherited, earned, given, bought nor found. Gamblers are either too lazy to work or to eager to get rich and in either case they sin against God's order in the seventh commandment. So what may we rightly call the gambler? **The gambler is a thief.**

68. When the poor man of whom the Savior speaks in Luke 10, 30, went down from Jerusalem to Jericho, and to whom the good Samaritan afterward showed such mercy, into whose hands did he fall? **He fell among thieves.**

69. What did they do to him? **They stripped him of his raiment and wounded him.**

70. Yes, they robbed him even of his clothes. How did they take the man's goods? **They took them by force.**

71. But not all thieves use force, in what other way is robbery often committed? **By fraud or deceit.**

LESSON 23. WHAT IS COMMANDED IN THE SEVENTH COMMANDMENT.

(Questions 86-88.)

1. Repeat the seventh commandment. **"Thou shalt not steal."**
2. What does this mean? **"We should fear and love God that we may not take our neighbor's money or goods, nor get them by false wares or dealing; but help him to improve and protect his property and business."**
3. Tell me first what is forbidden in this commandment (Question 84). **"We should not steal; or not take our neighbor's money or goods, nor get them by false wares or dealing."**
4. (86) "What on the contrary is commanded us?" **"That we help our neighbor to improve and protect his property and business."**
5. To whom do all things originally belong? **They belong to God.**
6. Why do all things properly belong to God? **Because He created all things.**
7. Yes, God is the rightful owner of all property. How then does man come into the possession of money or goods? **God gives them to him.**
8. Yes, and yet God does not give us these things to do with them as we please. He is still the rightful owner and will call us to an account for their use. In what way does a man hold that for which he is supposed to render an account? **He holds it in trust.**
9. When a man holds things in trust according to whose will must he use them? **According to the will of the owner.**
10. God entrusts money and goods to us for our support in this world. What may we secure with money? **We may buy food, drink, clothing, houses and the like.**
11. What do we need these things for? **We need these things to live.**
12. Yes, but God is kind and would have us secure not only the bare necessities of life. We may also have the comforts and enjoyments. Mention other things for the securing of which we may use money, besides the mere necessities of life. **We may use money to get an education or to travel.**
13. Yes, only when it comes to securing things that are not really necessary, we should be careful not to drift into sinful indulgence. Then besides the things we need for the body what other wants have we? **We have spiritual wants.**
14. Mention some things which we need for our spiritual welfare. **We need the word of God and the holy sacraments.**
15. Where do we find the word of God and the sacraments? **We find them in the church.**
16. What office has God established in the church in order that the Word of God may be preached and the sacraments administered? **He has established the office of the ministry.**
17. How is the office of the ministry to be supported? **It is to be supported by the contributions of the church members.**
18. This is plainly taught in Gal. 6, 6. Turn to and read the passage. **"Let him that is taught in the word communicate unto him that teacheth in all good things."**
19. And again 1 Cor. 9, 14. **"Even so the Lord hath ordained, that they which preach the Gospel should live of the Gospel."**

20. So it it evident that God wants us to use the money and goods which he entrusts to us for the support of the ministry and the church. He wants our spiritual as well as our bodily wants supplied. But we should not be selfish in the use of money or goods. God has entrusted these things to us not simply for our own use but also for the good of others. When a husband or father earns money, for whose welfare, besides his own, should he use his wages? **For the welfare of his wife and children.**

21. Turn to and read the passage 1 Tim. 5, 8. **"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."**

22. But in looking after the bodily and spiritual wants of others we should not only think of those of our own households. For what other purpose should we use our money? **For the benefit of the poor.**

23. Repeat the passage 1 John 3, 17. **"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"**

24. If the love of God dwells in our hearts how will we show it toward those who are in need? **We will help them.**

25. Read what is written, Deut. 15, 7. 8. **"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth."**

26. Now repeat the passage Matt. 5, 42. **"Give to him that asketh thee, and from him that would borrow of thee turn thou not away."**

27. What two things does the Savior here ask of us? **That we give and lend.**

28. What is the difference between giving and lending? **When we give a thing we do not expect it back again, but when we only lend it we expect it to be paid back again.**

29. When our neighbor is in need it may not always be necessary to give him, but what may at times be sufficient? **It may be sufficient to lend him what he needs.**

30. Read what the Savior says, Luke 6, 35. **"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great."**

31. What does the Savior here tell us not to be too much concerned about when we lend to those who are in need? **About getting it back again.**

32. Yes, and this he says even in reference to our enemies. We should be liberal with the things which God has so richly given us. What does Solomon say, Prov. 11, 25? **"The liberal soul shall be made fat."**

33. Now read what the apostle writes, Eph. 4, 28. **"Let him that stole steal no more; but rather let him labor with his hands the thing which is good, that he may have to give to him that needeth."**

34. What does the apostle here assign as a reason why we should work? **That we may have to give to those who are in need.**

35. What commandment did the Savior give his disciples with reference to the fragments that were left after he had fed the multitude? John 6, 12. **"Gather up the fragments that remain, that nothing be lost."**

36. Yes, we should let nothing go to waste. If we have more of food or clothing than we need for ourselves, what should we do with it? **We should give it to the poor.**

37. Read what is written, Heb. 13, 16. **"But to do good and to communicate forget not, for with such sacrifices God is well pleased."**

38. And this doing good and giving does not simply refer to the bodily wants of our neighbor. What else should we be concerned about? **We should also be concerned about his spiritual wants.**

39. How can we help people who are without the word of God and ministers of the Gospel? **We can send them Bibles and missionaries.**

40. Yes, this is a very proper and God-pleasing way of using our money and goods. What do we call this work of supplying the spiritually destitute with the means of grace? **We call it the work of missions.**

41. (86) Now tell me from question 86 what is commanded us in the seventh commandment? **"That we help our neighbor to improve and protect his property and business."**

42. (87) "When is this done?" **"When we, as his property and business demand, come to his aid with word and deed."**

43. Every man is concerned about improving his own financial condition. We are anxious to get along well in the world. But the Lord says we should love our neighbor as ourselves. If we do this then how will we feel about our neighbor's temporal welfare? **We will be concerned that he gets along well in the world, that his financial condition is improved.**

44. What else does the commandment ask of us besides that we improve our neighbor's property and business? **That we protect his property and business.**

45. Against what should we protect our neighbor? **We should protect him against loss.**

46. Of this we have an example in the passage Ex. 23, 4. Repeat the verse. **"If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again."**

47. When Joseph was set over Potiphar's house what was he concerned about with reference to his master's property? **He was anxious to improve and protect it.**

48. How did his master get along financially under Joseph's management? **He got along well under it.**

49. Suppose our neighbor's property be in danger from fire or water what does this seventh commandment demand of us? **It demands that we help save our neighbor's property.**

50. Or if he is in danger of losing his property by thieves or swindlers what should we do? **We should warn him.**

51. (88) "What is threatened in this commandment?" **"Know ye not that the unrighteous shall not inherit the kingdom of God?"**

52. By the unrighteous are here meant those who do not do right, who are not honest. What does the apostle say of such? **He says they shall not inherit the kingdom of God.**

53. Yes, unless dishonest men and thieves turn from their wickedness and repent what will become of them? **They can not enter heaven, they will be lost forever.**

LESSON 24. WHAT IS FORBIDDEN IN THE EIGHTH COMMANDMENT.

(Questions 89-94.)

1. (89) "Which is the eighth commandment?" **"Thou shalt not bear false witness against thy neighbor."**
2. (90) "What does this mean?" **"We should fear and love God, that we may not deceitfully belie, betray, slander, or defame our neighbor: but excuse him, speak well of him, and put the best construction on everything."**
3. (91) "What is forbidden in this commandment?" **"We should not bear false witness; or, not deceitfully belie, betray, slander or defame our neighbor."**
4. To bear witness or testimony means to say something about a person. What kind of witness is spoken of in this commandment? **False witness is spoken of.**
5. Witness or testimony may be of what two kinds? **It may be true or false.**
6. What is injured when false reports are spread about a man? **His good name is injured.**
7. So what does God wish to protect in the eighth commandment? **God wishes to protect our neighbor's good name.**
8. What does God wish to protect in the fifth commandment? **He protects our neighbor's life.**
9. What does he protect in the seventh commandment? **He protects our neighbor's property.**
10. Now in the eighth commandment God protects that which is even more valuable than property. Read the passage Prov. 22, 1. **"A good name is rather to be chosen than riches, and loving favor rather than gold and silver."**
11. What is it, then, that is more valuable than riches? **A good name is more valuable than riches.**
12. A good name is worth more than silver or gold. Money can not buy it nor bring it back when it is lost. By what kind of witness or testimony is a man's good name injured? **By false witness.**
13. In Luther's explanation of the eighth commandment, question 90, he mentions various ways of bearing false witness, what are they? **We should not deceitfully belie, betray, slander or defame our neighbor.**
14. (92) "How is this done?" **"In a twofold way: in common life and in court."**
15. (93) "When is it done in common life?" **"When that is said of our neighbor which is not true, or which in charity should not be said, or when he is condemned unheard."**
16. What is the first thing which Luther says we should not do toward our neighbor? **We should not deceitfully belie our neighbor.**

17. What is a lie? **A lie is an untruth.**

18. Repeat the passage Eph. 4, 4. 25. **"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."**

19. What should we put away? **We should put away lying.**

20. That means, we should tell no lies at all. But the catechism here adds a word, to describe lying. How does it say we should not belie our neighbor? **We should not deceitfully belie our neighbor.**

21. What object have men when they lie? **They want to deceive.**

22. What does the Savior say, John 8, 44, of the wicked Jews who lied so shamefully about him? **"Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it."**

23. What does the Savior here call the devil? **He calls him a murderer and a liar.**

24. Yes, and he says the devil is the father of lies. Whose followers then are all liars? **They are followers of the devil.**

25. Not only should we not belie our neighbor, but what else is forbidden? **We should not betray him.**

26. To betray a thing means to tell it, to give it away. Which one of the disciples betrayed the Savior? **Judas Iscariot betrayed him.**

27. What did he reveal to the high priests? **He revealed the place where they could find the Lord, to take him prisoner.**

28. Repeat the passage Prov. 11, 13. **"A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."**

29. What does this passage call the man who reveals secrets? **It calls him a tale-bearer.**

30. What do scholars in school call children who are everlastingly telling tales about others? **They call them tattletales.**

31. Yes, and this tale-bearing is a mean, ugly habit. What does the passage just repeated say of him that is of a faithful spirit? **It says, "He concealeth the matter."**

32. Yes, so long as we can with a good conscience, we should keep silence with reference to the weaknesses and faults of others. And yet, it may become necessary to reveal secrets. For instance, when others are in danger on account of the matter. When Jonathan knew that his father, king Saul, had determined to kill David, he did not keep this secret, but what did he do? **He warned his friend David.**

33. What does charity require of us? Give me the answer by repeating the passage 1 Peter 4. 8. **"Charity shall cover the multitude of sins."**

34. In Christian charity we should not uncover but cover up our neighbor's sins. If we can say nothing good of a man, what should we rather do? **We should rather say nothing about him.**

35. We have now seen that we should not deceitfully belie nor betray our neighbor, but what else is forbidden in this eighth commandment? **We should not slander or defame our neighbor.**

36. To slander means to spread reports about our neighbor that are injurious to his character. For instance, when the Jews said of the Savior that he was a Samaritan and had the devil (John 8, 48), what did they do to him? **They slandered him.**

37. How did Potiphar's wicked wife slander Joseph? **She told her husband that he wished to commit adultery with her.**

38. What effect had this slander on Joseph? **His master believed him to be a bad man and had him put in prison.**

39. What does the apostle say, James 4, 11? **"Speak not evil one of another."**

40. Repeat the passage Ps. 50, 16. 19. 20. **"But unto the wicked God saith: Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."**

41. Of whom are these things said? **They are said of the wicked.**

42. Tell me from question 93, the last clause, another way of transgressing this commandment. **When we condemn our neighbor unheard.**

43. What does it mean to condemn a man unheard? **It means to condemn him without a hearing.**

44. Before we condemn a man, or believe a bad report concerning him, what should we do after we have heard others? **We should hear him.**

45. Yes, every man should be given a chance to defend himself. And how long should we consider a man innocent? **Until he is proven guilty.**

46. What does the Savior say, Luke 6, 37? **"Judge not and ye shall not be judged: condemn not and ye shall not be condemned."**

47. This commandment is trangressed not only in common life but in what other way? Question 92. **It is also transgressed in court.**

48. (94) "When is it done in court?" **"When knowingly the untruth is told, or the truth is suppressed."**

49. When a witness appears in court he is put under oath to tell the truth, and the whole truth, and nothing but the truth, as he shall answer to God at the last great day. And all who are officially connected with the court, such as the judge, the jury and the lawyers are also under oath to search after and determine what is the truth, and to render a just decision. But how often this oath is violated! Repeat the passage Prov. 17, 15. **"He that justifieth the wicked and he that condemneth the just, even they both are abomination to the Lord."**

50. How did Pontius Pilate show himself to be this kind of an unjust Judge in the trial of the Savior when the Jews asked him to release Barabbas instead of Jesus? Matt. 27, 20-26. **He condemned the innocent Savior and released the guilty Barabbas.**

51. Now read what is written in Deut. 1, 17. **"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's."**

52. Read also what is written, Ex. 23, 8. **"And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous."**

53. When a person accuses another falsely in court he sins grossly against this commandment. So the Jews did against the Savior. Read Luke 23, 2. **"And they began to accuse him, saying, we found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ a king."**

54. Christians should avoid going to court with each other (1 Cor. 6, 1-8). They should settle their difficulties among themselves. To what does the apostle admonish us in Rom. 12, 18? **"If it be possible, as much as lieth in you, live peaceably with all men."**

55. And yet, when a Christian is wrongfully accused he may ask the protection of the court, as we see from the example of St. Paul. Acts 23, 12-17; 25, 11. Read the latter passage. **"For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there is none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar."**

56. But when a man is guilty he should not deny his guilt. So Joshua admonished Achan in Josh. 7, 19. Read the passage. **"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me."**

57. When a case is on trial in court, what is the duty of the witnesses? **Their duty is to tell the truth and the whole truth and nothing but the truth.**

58. What does Prov. 19, 5, say of a false witness? **"A false witness shall not be unpunished; and he that speaketh lies shall not escape."**

59. As instances of such false witnesses we might mention the wicked men who testified against Naboth (1 Kings 21, 13). And the false witnesses that were brought in against Jesus (Matt. 26, 59-61). As also the witnesses who testified against Stephen (Acts 6, 13. 14). What were all these wickqd men guilty of? **They were all guilty of false witness.**

60. Read the passage Ex. 23, 1. **"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness."**

61. No one should have a hand with wicked people, to help them along in their wickedness, as is done when an attorney tries by dishonest means to protect a criminal from just punishment, or to have an innocent person condemned. Such was the case when the Jews brought in the orator or attorney Tertullus against Paul. Acts 24, 1-8.

LESSON 25. WHAT IS COMMANDED IN THE EIGHTH COMMANDMENT.

(Questions 95-97.)

1. Repeat the eighth commandment. **"Thou shalt not bear false witness against thy neighbor."**

2. What does this mean? **"We should fear and love God, that we may not deceitfully belie, betray, slander, or defame our neighbor: but excuse him, speak well of him and put the best construction on everything."**

3. What is forbidden in this commandment? **We should not bear false witness, or not deceitfully belie, betray, slander, or defame our neighbor.**
4. (95) "What is enjoined in this commandment?" **"That we excuse our neighbor, speak well of him and put the best construction on everything."**
5. (96) "When is this done?" **"When we think and speak well of our neighbor, and in all things strive to be truthful."**
6. What should we, according to this answer, do in regard to our neighbor? **We should think and speak well of him.**
7. In order that we may speak well of him, what must we first do? **We must first think well of him.**
8. Yes, for what should our words express? **They should express our thougths.**
9. We should not have evil but good thoughts concerning our neighbor. That is, we should have a good opinion of him. Repeat the passage Zech. 7, 10. **"Let none of you imagine evil against his brother in your heart."**
10. To think well of a man is to consider him honest, and truthful. When we are warned against imagining evil against our brother how are we asked to regard him? **We should regard him as honest, good, truthful.**
11. But suppose others tell us the opposite, how should we regard such evil reports? **We should not believe them.**
12. It is just as bad to believe a false report as to start or repeat one. How long should we regard a man innocent when we hear bad reports about him? **Until he is proven guilty.**
13. What does Luther in his explanation of this commandment say we should do in regard to our neighbor? **We should excuse him, speak well of him and put the best construction on everything.**
14. What is the first thing we should do? **We should excuse him.**
15. The character of a man's actions depends a great deal on his motives. When Peter denied the Savior what moved him to do so? **He was frightened into it.**
16. Yes, it was not a deliberate act, but one done in haste and under pressure. But when Judas betrayed the Savior, from what motive did he act? **He did it for money.**
17. Which was the greater sin? **The sin of Judas.**
18. Why was the sin of Judas greater than that of Peter? **Because Peter acted in haste and Judas acted deliberately.**
19. What then could we say as an excuse for Peter's sin? **We could say that he acted not from malice, but from fear.**
20. In what words did the Savior pray for his enemies on the cross? Luke 23, 34. **"Father forgive them, for they know not what they do."**
21. What excuse did Jesus here offer for the sins of his enemies? **He said they did not know what they were doing.**
22. Repeat the passage 1 Cor. 13, 7. **"Charity believeth all things, hopeth all things, endureth all things."**
23. This means that, because we love our neighbor, we should always believe and hope the best concerning him. Which should we rather believe of him, good or evil? **We should rather believe the good.**

24. What else should we do besides excusing our neighbor? **We should speak well of him.**

25. Yes, especially when others speak ill of him. Now read 1 Sam. 19, 4. **"And Jonathan spake good of David unto Saul his father and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good."**

26. When Saul hated David and determined to kill him, who was it that in David's absence took his part and spoke good of him? **It was his friend Jonathan.**

27. Read what Jonathan said of his friend, 1 Sam. 19, 5. **"For he put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?"**

28. Now turn to 1 Sam. 22, 13. 14, and tell me who also spoke for David and took his part before the wicked king? **Abimelech the priest spoke well of David.**

29. Yes, and he did it at the cost of his life. Now repeat Prov. 31, 8. 9. **"Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."**

30. What is the matter with the dumb? **He can not speak.**

31. But when one is absent while others speak evil of him, he can not speak for himself either, why? **Because he is not present.**

32. Yes, an absent one is in the same position as one that is dumb, because he can not take his own part. What are we asked to do for those who can not speak for themselves? **We are to open our mouth and speak for them.**

33. Now repeat the passage Matt. 18, 15-17. **"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."**

34. If anyone has wronged you, to whom should you speak about it first of all? **To him who has wronged me.**

35. And who should be present when you speak to him about his fault? **No one, I should tell him of his fault between me and him alone.**

36. The Savior says: "If he shall hear thee thou hast gained thy brother." He means you should rejoice over the fact that your brother has been gained; you should forgive him and say no more about it. But in case he will not hear you what should you do next? **We should take one or two with us as witnesses.**

37. Yes, we should not make the matter public yet, but speak to him again in the presence of a few friends. If he hear you and acknowledge his fault, what should you do? **I should forgive him.**

38. Yes, and bury the matter. But if he neglect to hear them, what should you do? **Tell it to the church.**

39. That is, make it public, in order that the whole church may admonish the erring brother. If he repent, what should the church do? **He should be forgiven.**

40. But if he neglect to hear even the church, how should we regard such a wicked person? **The Savior says: "Let him be unto thee as a heathen man and a publican."**

41. The Catechism tells us we should "put the best construction on every thing." That is, so long as it is possible we must consider a man innocent, and even when he is guilty of a fault, we must not consider his case hopeless until every possible effort has been made to gain him. Question 96 tells us we should think and speak well of our neighbor, and what else should we do? **We should in all things strive to be truthful.**

42. Under Question 93 we learned the passage Eph. 4, 25. Repeat it again. **"Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."**

43. What should every man speak with his neighbor? **Every man should speak truth with his neighbor.**

44. What does the apostle urge as a reason why every man should speak truth with his neighbor? **"For we are members one of another."**

45. When the hand comes in contact with a hot stove it does not deceive the body, but what message does it give? **It tells the body that the stove is hot.**

46. When the eye sees a white wall what does it report? **It says the wall is white.**

47. Yes, the members of the body are truthful and so should we be truthful to each other for we are members one of another. What does the Savior say, Matt. 5, 37? **"Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."**

48. The Savior means: when you say yes, it ought to be yes; and when you say no, it ought to be no. A man should be as good as his word. What kind of people are they upon whose word you can depend? **They are truthful people.**

49. Read what is written, Prov. 2, 7, in the latter half of the verse. **"He is a buckler to them that walk uprightly."**

50. That is God will protect those that speak the truth. Now read 1 Peter 2, 21-23. **"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously."**

51. The apostle here tells us to follow the example of Christ. What did Christ do when he was reviled, that is scoffed and slandered? **He reviled not again.**

52. What is said of his mouth, that is, his language? **"Neither was guile found in his mouth."**

53. That is he never spoke to deceive. He spoke the truth under all circumstances. He would rather die than lie. And what does the apostle say of this example of the Savior? **He says we should follow his steps.**

54. (97) "What is the penalty of this commandment?" **"Lying lips are abomination unto the Lord" (Prov. 12, 22). "Thou shalt destroy them that speak leasing (lies): the Lord will abhor the bloody and deceitful man." Ps. 5, 6.**
55. How does God regard lying lips? **They are abomination to him.**
56. That is, he can't bear them, he hates them. And what will he do with them that speak lies? **He will destroy them.**
57. What kind of man does God abhor, that is, hate? **He abhors the bloody and deceitful man.**
58. Who is the bloody man? **The murderer.**
59. And who is the deceitful man? **The liar.**
60. Then what two kinds of men does God put on the same level? **The murderer and the liar.**

LESSON 26. WHAT IS FORBIDDEN IN THE NINTH COMMANDMENT.

(Questions 98-101.)

1. (98) "Which is the ninth commandment?" **"Thou shalt not covet thy neighbor's house."**
2. (99) "What does this mean?" **"We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it."**
3. (100) "What is forbidden in this commandment?" **"We should not covet our neighbor's house; or not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right."**
4. Repeat the tenth commandment. Question 104. **"Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or anything that is thy neighbor's."**
5. These two commandments begin with the same words. How do they both begin? **"Thou shalt not covet."**
6. To covet means to desire, to long-for. Turn to and read 1 Cor. 12, 31. **"But covet earnestly the best gifts."**
7. What are Christians to covet? **They are to covet the best gifts.**
8. What does this mean? **They are to desire or long for the best gifts.**
9. Read what is written Ps. 119, 40. **"Behold, I have longed after thy precepts."**
10. Such longing is not wrong. What does the Savior say, Luke 10, 24? **"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them."**
11. The apostles heard the Savior's preaching and saw his miracles, and what desire had the prophets and kings of old? **They desired to see and hear the Savior.**
12. Yes, and there was nothing wrong about this desire. But not all longing is right, not all desires are good. When God here says: thou shalt not covet, what kind of desires are forbidden? **Evil desires are forbidden.**

13. Read what is written, 1 Sam. 16, 7, in the latter part of the verse. **"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."**

14. What do men look upon? **They look upon the outward appearance.**

15. When God says: Thou shalt not steal, men are apt to think that if they do not outwardly take their neighbor's money or goods, this is all that God requires. But what are we told in the passage you have just read? **"The Lord looketh upon the heart."**

16. What does God see in our hearts even before they are expressed in words and actions? **He sees our thoughts.**

17. Yes, even our thoughts and desires should not be contrary to God's holy will. And how should we regard such thoughts and desires that are contrary to God's will and word? **We should regard them as sinful.**

18. In order that he might impress this important truth God has not only said in the seventh commandment: Thou shalt not steal, but what has he said in the ninth commandment? **"Thou shalt not cover thy neighbor's house."**

19. Yes, and he not only said in the sixth commandment: Thou shalt not commit adultery, but what has he said in the first part of the tenth commandment? **"Thou shalt not covet thy neighbor's wife."**

20. What should we not covet according to the ninth commandment? **We should not covet our neighbor's house.**

21. (101) "What does this mean?" **"We are not to seek or even wish to bring our neighbor's inheritance or house into our possession in an unrighteous manner."**

22. To covet here means wrongfully to desire or seek to get. The word "covet" is what part of speech? **It is a verb.**

23. Give me the noun that corresponds with the verb covet. **Covetousness.**

24. This means the desire to get and to hold. What do we call a covetous man? **We call him a miser.**

25. How does the prophet, Isa. 5, 8, describe such people? **"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth."**

26. What does the prophet say of such greedy people? **He says: "Woe unto them."**

27. Yes, the curse of God rests on those, who never can get enough and are always striving after more. Such were the Scribes and Pharisees of Christ's time. What does the Savior say to them, Matt. 23, 14? **"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses: therefore ye shall receive the greater damnation."**

28. What does he mean by saying: "Ye devour widows' houses?" **They robbed widows of their houses.**

29. Yes, they were like hungry wolves. They never could get enough. By all kinds of hooks and crooks they cheated the poor widows out of their property, and yet what did they make for a pretext? **For a pretext they made long prayers.**

30. In spite of their avarice and fraud what appearance did they put on? **They put on the appearance of great piety.**

31. What are such people who outwardly keep the law and in their hearts break it? **Such people are hypocrites.**

32. And what does the Savior say will be the end of these hypocries? **"Therefore ye shall receive the greater damnation."**

33. Now repeat the passage, 1 Tim. 6, 6-10. **"But godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."**

34. What is here said of those who would be rich? **"They fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition."**

35. And what is further said of the love of money? **The love of money is the root of all evil.**

36. Judas is a good illustration of this. What position did he hold in the little company of Christ and his apostles? **He was the treasurer.**

37. He not only handled the money, but what was his disposition in money matters? **He was a miser and a thief.**

38. Yes, he loved money. And what did his love of money lead him to do? **It lead him to betray his Master.**

39. How much did he get for betraying the Lord? **He got thirty pieces of siiver.**

40. So men will lie and steal, and kill and do every evil for money. But how do these evil lusts finally end? **They drown men in destruction and perdition.**

41. Yes, such people err from the faith and are lost. Read also what is written Prov. 28, 20. **"A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent."**

42. In 1 Kings, chapter 21, we have recorded the story of King Ahab and Naboth's vineyard. Let us look at it a moment. When King Ahab offered to buy the vineyard of Naboth, what did the latter answer? Verse 3. **"And Naboth said to Ahab, The Lord forbid me, that I should give the inheritance of my fathers unto thee."**

43. Why did Naboth prize the vineyard so highly, and refuse to sell it? **Because he had inherited it from his fathers.**

44. Ahab was disappointed and angry and talked the matter over with his wicked wife Jezebel. She now arranged to get the vineyard for the King by fraud. How she did it we are told in verse 10. What did she command the elders to do? **"And set two men, sons of Belial, before him, to bear witness against him, saying, thou didst blaspheme God and the King. And then carry him out and stone him, that he may die."**

45. This wicked plot was carried out, and after the murder of Naboth, his property fell to the King. When Ahab could not honestly get what he wanted how did his wife go about to get it? **She got it dishonestly, by fraud.**

46. And what did Jezebel do in order that the whole detestible fraud might have the appearance of right? **She hired two false witnesses to testify that Naboth had blasphemed God and the King.**

47. She sought craftily to get her neighbor's inheritance or house. Craft is shrewdness or trickery. So Jacob and his mother by a trick defrauded his brother Esau out of his birthright and the blessing which his father intended for him as the first-born. Which of his two sons did Isaac intend to bless and establish as the chief heir? **His first born son Esau.**

48. Which, however, received the blessing? **The younger son Jacob.**

49. What deception was practised on Isaac who in his old age had lost his eye sight? **He was made to believe that Jacob was Esau.**

50. So how did Jacob get the inheritance? **He got it craftily, by a trick.**

51. And what was the relation between the brothers on account of this fraud? **Esau hated his brother, and intended to kill him.**

52. And what did Jacob do to save himself? **He fled for his life to his uncle Laban.**

53. This was a punishment for the fraud of which he had been guilty, and when his uncle Laban afterwards cheated him out of his just wages of what should this unjust treatment have reminded him? **It should have reminded him of his own sin against his brother.**

LESSON 27. WHAT IS COMMANDED IN THE NINTH COMMANDMENT.

(Questions 102-103.)

1. Repeat the ninth commandment. **"Thou shalt not covet thy neighbor's house."**

2. What does this mean? **"We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it."**

3. What is forbidden in this commandment? **We should not covet our neighbor's house, or not craftily seek to get our neighbor's inheritance or house.**

4. This commandment deals with our neighbor's inheritance or house, that is with his earthly possessions. We have seen in the last lesson that we should not covet what is our neighbor's. We should not be covetous, that is greedy of gain. Now to-day we will deal with the opposite disposition. What do you say of a man who is not greedy for more? **He is satisfied with what he has.**

5. Can you give me another word for this being satisfied with what one has? **The word contentment.**

6. This disposition is spoken of in the first sentence of the passage 1 Tim. 6, 6-10. Repeat it. **"But godliness with contentment is great gain."**

7. What are godliness with contentment here called? **They are called great gain.**

8. Naturally men want to gain. What are most men anxious to gain? **They are anxious to gain wealth.**

9. Yes, because they imagine wealth makes men happy. But this is a great mistake, as we see from Eccles. 5, 10. Read the passage. **"He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this also is vanity."**

10. What is the great gain spoken of in 1 Tim. 6, 6? **Godliness with contentment.**

11. If a man is godly, that is if he fears, loves and trusts in God, and is content with what God gives him, he is happy. Happiness does not depend on the amount of this world's goods that we possess, but rather upon what does it depend? **It depends on our being content with what we have.**

12. So the apostle also admonishes us, Heb. 13, 5. Read the passage. **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee."**

13. What does the apostle warn against in the first part of this passage? **He warns against covetousness.**

14. And what does he urge upon us in the second part? **To be content with such things as we have.**

15. Then, in the last clause, he gives the reason why we should be content. What is it? **Because God has said: I will never leave thee nor forsake thee.**

16. In the passage which you repeated a bit ago, 1 Tim. 6, 6, there is another reason given why we should be content. What is it? **"For we brought nothing into this world, and it is certain we can carry nothing out."**

17. What did we bring with us when we came into the world? **We brought nothing with us.**

18. And what shall we take with us when we go out of the world? **We will take nothing with us.**

19. How foolish then to worry and fret over the things which we have only the few years that we live in this world. Wherein did Lazarus and the rich man differ during their life in this world? **The one was poor and the other was rich.**

20. But what happened to both of them? **They both died.**

21. And how much of his possessions did the rich man take with him when he died? **He took nothing with him.**

22. What difference was there, with reference to earthly possessions, between him and Lazarus when they came to die? **There was no difference.**

23. Twice in this world all men are alike as far as earthly possessions are concerned. Can you tell me when? **When they are born and when they die.**

24. We have seen that we should be content. Wherewith should we be content? **"Having food and raiment let us therewith be content."**

25. Food, clothing and shelter, though of the simplest kind, is all that we need. And when God in his mercy provides these we should be content and thankful. The Savior himself is the very best example of such contentment. What can you say of him, as far as worldly possessions are concerned? **He was poor.**

26. Yes, read what is written Matt. 8, 20. **"The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head."**

27. Read what is written of the Savior, 1 Cor. 8, 9. **"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."**

28. The Savior was poor, not from necessity, but from choice. He never complained of his poverty. He was content to live from hand to mouth. What should we learn from his example? **We should learn to be content.**

29. When he fed the multitude, he provided a very plain meal. What did he feed them with? **He gave them barley bread and fish.**

30. And this plain food was what he ate himself and with which he was satisfied, though he was the very Son of God. What should we learn from his example? **We should learn to be satisfied with plain living.**

31. And before he gave the bread and fish to the multitude what did he do? John 6, 11. **He gave thanks.**

32. So we should not only be satisfied with what God gives us but what other lesson may we learn from the example of the Savior? **We should be thankful to God for his blessings.**

33. When Abraham was called by God to leave his native land and go to a country that God would show him, who went with him? Gen. 12, 4. **Lot went with him.**

34. When pasture became scarce and there began to be strife between their servants how did Abraham propose to put an end to the strife? Read Gen. 13, 8, 9. **"And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee and between my herdmen and thy herdmen: for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand then I will go to the right; or if thou depart to the right hand, then I will go to the left."**

35. Abraham was willing to give his nephew the choice. He was not determined to look out simply for his own interest. He was not anxious to get rich. How did he show this? **He gave Lot the choice of the land and was willing to take what was left.**

36. Abraham also showed this disposition on another occasion. His nephew Lot had been taken captive. Abraham in company with several princes pursued the enemies and delivered Lot. As was the custom in war, there was much booty taken. The king of Sodom now proposed that Abraham should take these goods. Read what Abraham answered. Gen. 14, 22. 23. **"Abraham said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich."**

37. Here was a chance for Abraham to get great wealth but what did he do? **He refused to take anything.**

38. He had not undertaken the war to get rich but for what purpose? **To deliver his nephew from captivity.**

39. Yes, and he was content when he had accomplished this. What was he not anxious for? **He was not anxious for money and goods.**

40. (102) "What is enjoined in this commandment?" **"That we help and be of service to our neighbor in keeping his inheritance or house."**

41. (103) "When is this done?" **"When we are heartily pleased at our neighbor's prosperity, and seek to ward off from him all losses, just as we would from ourselves."**

42. What should we heartily be pleased with? **We should be heartily pleased with our neighbor's prosperity.**

43. When things go well with our neighbor how should we feel about it? **We should be pleased.**

44. And what should we seek to ward off from our neighbor? **We should seek to ward off from him all losses.**

45. When our own property or goods are in danger what are we anxious to guard against? **We are anxious to guard against loss.**

46. And just so should we feel about our neighbor's property. For how should we love our neighbor? **We should love our neighbor as ourselves.**

47. Repeat the passage, Phil. 2, 4. **"Look not every man on his own things, but every man also on the things of others."**

48. That means, we should not simply be concerned about our own welfare but what should we also take an interest in? **In the welfare of others.**

49. How did Abraham show this disposition in his dealings with his nephew Lot? **He gave him the choice of the land.**

50. Yes, he looked not simply to his own things, for if he had done so how would he have shown it? **He would have taken the best land himself.**

51. The fact that he gave Lot the choice of the land showed what disposition toward him? **It showed that he was interested in Lot's welfare.**

52. Repeat the passage Gal. 5, 13. **"By love serve one another."**

53. God wants us to love one another. And what should this love prompt us to do? **It should prompt us to serve one another.**

54. How should we help and be of service to our neighbor? **We should help and be of service to him in keeping his inheritance or house.**

LESSON 28. WHAT IS FORBIDDEN IN THE TENTH COMMANDMENT.

(Questions 104-107.)

1. (104) "Which is the tenth commandment?" **"Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or anything that is thy neighbor's."**

2. (105) "What does this mean?" **"We should fear and love God that we may not estrange, force or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty."**
3. (106) "What is forbidden in this commandment?" **"We should not covet our neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is our neighbor's; or not estrange, force or entice away from our neighbor his wife, servants or cattle."**
4. Which word occurs in both the ninth and tenth commandment? **The word covet.**
5. Give me another word for this word "covet." **The word "desire."**
6. A desire may be good or bad. What kind of desires are forbidden in these two commandments? **Evil desires are here forbidden.**
7. In the ninth commandment we are forbidden to have evil desires against our neighbor's house. What kind of evil desires are forbidden first of all in this tenth commandment? **Evil desires against our neighbor's wife.**
8. When husband and wife agree to live together in matrimony, what do they promise each other? **They promise to love each other.**
9. Yes, and to keep to each other throughout life. When a man covets or has evil desires against his neighbor's wife, he wishes that she love, not her husband, but whom? **He wishes that she love him instead of her husband.**
10. He desires to estrange her from her husband, that is, he tries to get her to treat her husband like she would treat whom? **Like she would treat a stranger.**
11. Read what is written, Gen. 2, 24. **"Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."**
12. Here we are told that a husband shall cleave, that is, cling to, his wife. And what would you say of a wife? **She shall cling to her husband.**
13. How shall husband and wife be regarded according to the last clause in this verse? **They are one flesh.**
14. They are one. They belong to each other for life. Now when a man covets his neighbor's wife, or a woman covets her neighbor's husband, how do they desire to interfere with this relation? **They wish to separate husband and wife.**
15. Yes, they wish to put asunder what God has joined together. What do the scriptures say of such separation? Mark 10, 9. **"What therefor God hath joined together, let no man put asunder."**
16. An example of such sinful desire to separate husband and wife we have in King Herod. What did John the Baptist rebuke Herod for? Read Mark 6, 17. 18. **"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. For John had said unto Herod, it is not lawful for thee to have thy brother's wife."**
17. Yes, Herod had coveted his brother's wife and enticed her away from him. Another case of such wicked coveting is that of David against the wife of Uriah. Against which commandment did David sin when he coveted and took the wife of Uriah? **Against this tenth commandment.**

18. Yes, and the Lord severely punished King David for this sin. But what else does the tenth commandment forbid us to covet besides our neighbor's wife? **We should not covet his servants.**

19. Who are a man's servants? **People whom he hires to do his work.**

20. What kind of servants do men like? **They like good, faithful servants.**

21. Yes, and a good faithful servant is very valuable. When a man or woman hire themselves out what is expected of them? **That they do their work faithfully and well.**

22. What does the prophet say of servants, Mal. 1, 6? **"A son honoreth his father and a servant his master."**

23. Servants should love, honor and obey their masters. Now when a man covets his neighbor's servants what does he entice them to cease doing? **He tries to get them not to love, honor and obey their masters.**

24. And when a man thus tries to estrange and entice away from his neighbor his servants, why does he do this? **Because he wants them himself."**

25. He does this by running down his neighbor, discouraging the servants, offering them more wages and the like. How does all this affect a man's neighbor? **It injures him.**

26. The tenth commandment forbids us to covet not only our neighbor's wife and servants but what else? **Also his cattle.**

27. What kind of animals do we call horses, cows, mules, sheep and the like? **We call them domestic animals.**

28. Of what use are these domestic animals to us? **We use them for food, clothing, and work.**

29. They are very valuable on that account. If a man has a good horse or cow he prizes it very highly, and to lose it would be a misfortune. If we are in need of such animals how may we get them? **We may buy them.**

30. Yes, and pay what they are honestly worth. But when the tenth commandment says: "Thou shalt not covet thy neighbor's cattle," it means, Thou shalt not desire to get them dishonestly. What do we call such dishonest dealing? **We call it cheating.**

31. And the very desire to do this is sin. For God judgeth not simply our words and actions, but what does He regard and judge? **He judges our thoughts and desires.**

32. This we see from 1 Sam. 16, 7, the last clause. **"For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."**

33. (107) "When do we transgress this commandment?" **"When we have even the least evil desire in our hearts for that which is our neighbor's."**

34. What does this answer speak of? **Of evil desire.**

35. Evil is that which is against God's will, then what are evil desires? **Desires that are against God's will.**

36. Where do we find such evil desires? **We find them in our hearts.**

37. Yes, for so the Savior describes the human heart in Matt. 15, 19. Repeat the passage, you learned it under the sixth commandment. **"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."**

38. These evil thoughts are the root and source of evil words and actions. But the root of a thing is of the same character as the thing itself. A salty stream flows from what kind of a spring? It flows from a salty spring.

39. If then it is a sin to steal, what must we say of the thoughts and desires which lead to stealing? These thoughts and desires are also sinful.

40. What judgment does God pass on the heart of man in Gen. 8, 21? "The imagination of man's heart is evil from his youth."

41. The imagination of man's heart here means his thoughts and desires. And what does God say of these? He says they are evil.

42. Yes, and they are evil not only when he grows older, but what does God say? He says they are evil from his youth.

43. Did God create man evil? No, he created him good.

44. But how do we find man now? We find him evil.

45. Yes, in his thoughts, words and deeds he is bad. So God says of the people at the time of the flood. Gen. 6, 5. Repeat the passage. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

46. Read also what Job says, chap. 15, 14-16. "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints. How much more abominable and filthy is man, which drinketh iniquity like water?"

47. Now children, examine your hearts. Try to see them as God sees them, and what will you find? We find them full of sins.

48. They are full of what kind of desires? They are full of evil desires.

49. Our hearts are by nature like the ground. What does the ground bring forth of itself? It brings forth weeds.

50. And so what do our hearts bring forth? They bring forth sin.

51. Yes, sin is natural to us, since the fall of our first parents, just as natural as it is for the earth to bring forth weeds. When God says: "Thou shalt not covet anything that is thy neighbor's," he forbids even the least evil desire. For what is even the least evil desire. It is sin.

LESSON 29. WHAT IS COMMANDED IN THE TENTH COMMANDMENT.

(Question 108-110.)

1. Repeat the tenth commandment. "Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, or anything that is thy neighbor's."

2. What does this mean? "We should fear and love God, that we may not estrange, force or entice away from our neighbor his wife, servants or cattle; but urge them to stay and do their duty."

3. What is forbidden in this commandment? **We should not covet our neighbor's wife, servants or cattle, or not estrange, force or entice them away from him.**

4. (108) "What is enjoined on us here?" **"We should urge our neighbor's wife and servants to stay and do their duty."**

5. You all remember the story of Joseph. In whose house was he a servant? **In the house of Potiphar.**

6. What awful sin did Potiphar's wicked wife ask Joseph to commit with her? **The sin of adultery.**

7. Now let us see what Joseph said to this wicked woman who was so unfaithful to her husband. Read Gen. 39, 9. **"There is none greater in the house than I; neither hath he (Potiphar) kept back anything from me but thee, because thou art his wife: how can I do this great wickedness and sin against God?"**

8. Joseph here reminded the woman of the confidence her husband put in him and of what relation did he remind her with reference to her husband? **He reminded her of the fact that she was his wife.**

9. And of what duty did he thereby also remind her? **That she should be faithful to her husband.**

10. She was on the fair way of deserting her husband, in fact, in her heart she was already unfaithful to him. When Joseph spoke of her being Potiphar's wife against what sin did he warn her? **Against the sin of being unfaithful to her husband.**

11. So Joseph acted in accordance with the tenth commandment. He urged the woman "to stay and do her duty." Now let us see a case in which the apostle Paul urges a man-servant to return to his master and be obedient. Paul had a friend by the name of Philemon, who had a servant or slave called Onesimus. This servant had run away from his master. Afterwards this runaway servant became a Christian through Paul's preaching; now read what the apostle did with him. Philemon, Verse 12. **"Whom I have sent again: thou therefore receive him."**

12. Paul sent the servant Onesimus back again to his master and asked the latter to receive him kindly. Thus he urged Onesimus to stay with his master and do his duty. Now let us also see a case in which a maid-servant was urged to return to her mistress and be obedient to her. Who was Abraham's wife? **Sarah was Abraham's wife.**

13. Sarah had a maid-servant by the name of Hagar. Hagar was offended at her mistress and ran away. Now read what the angel of the Lord said to Hagar when he found her in the wilderness. Gen. 16, 9. **"And the angel of the Lord said unto her, return to thy mistress, and submit thyself under her hands."**

14. What did he urge her to do? **He urged her to go back and do her duty.**

15. Now read what is written, Deut. 22, 1. **"Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother."**

16. Not only should we urge our neighbor's wife and servants to stay with him and do their duty, but what is here said of his domestic animals? **We should bring them back to him in case they have strayed away.**

17. Yes, we should do all we can to protect our neighbor against loss. We should further his interests as we would whose? **As we would our own.**

18. Tell me this with a scripture passage. **"Thou shalt love thy neighbor as thyself."**

19. (109) "When do we fulfill this commandment?" **"When we are perfectly holy and just, as God originally created us."**

20. How should we be according to this answer? **We should be perfectly holy and just.**

21. What does God say, Lev. 19, 2? **"Ye shall be holy: for I the Lord your God am holy."**

22. What does the Lord our God here say of himself? **He says that he is holy.**

23. And just because he himself is holy what must he ask of us? **He must ask of us to be holy.**

24. If he were satisfied with anything less on our part, he would not be holy, that is, pure, and perfect himself. A holy God can be pleased only with what kind of people? **He can be pleased only with holy people.**

25. Give me another word for the word "holy." **The word "pure."**

26. You have learned a passage in which the word "pure" occurs. Repeat it. **"Blessed are the pure in heart: for they shall see God."**

27. Who shall stand before God and see him? **The pure in heart.**

28. Children, note that the Savior here says not simply the pure in words and acts, but what does he say? **"Blessed are the pure in heart."**

29. Can you give me still another word for the word "holy?" **The word "perfect."**

30. You have also learned a passage in which this word occurs. Repeat it. **"Be ye therefore perfect, even as your Father which is in heaven is perfect."**

31. How does the Savior want us to be, according to this passage? **He wants us to be perfect.**

32. Children, take notice of this. Many people think that if we do as near right as we can. God will be satisfied. This is a great mistake. For the Savior here says not: be ye therefore as near perfect as ye can, but what does he say? **"Be ye therefore perfect, as your Father which is in heaven is perfect."**

33. How is our Father in heaven? **He is perfect.**

34. God is a perfect being, and when he made man how did he make him? **He made him perfect.**

35. Read what is written, Gen. 1, 31. **"And God saw everything that he had made, and behold, it was very good."**

36. God is good and perfect and could not but make good, that is, perfect creatures. What was the last thing that God made? **The last thing that God made was man, that is human beings.**

37. Now read what is written, Gen. 1, 27. **"So God created man in his own image, in the image of God created he him."**

38. The image of a person is a likeness or picture of the person. So man was like whom when he was created? **He was like God.**

39. In what respect was man like his holy Maker? **He was holy.**

40. In the answer to question 109 we are told how God created us. Tell me. **He created us perfectly holy and just.**

41. So why has God a right to ask us to be perfectly holy and just? **Because he created us so.**

42. Are we still in this condition? **We are not.**

43. But remember, it is not God's fault that we are no longer in the condition in which he created us. He is the same holy and unchangeable God, and therefor what does he still ask of us? **He still asks us to be holy and just.**

44. (110) "What is threatened in this commandment?" **"When lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."** James 1, 15.

45. Here the apostle describes the course of sin. What does he first speak of? **He first speaks of lust.**

46. By this he means evil desire. When evil desires are kept and nursed in the heart, what do they bring forth? **They bring forth sin.**

47. If we would avoid sinful words and acts what must we do with lust or evil desires? **We must crowd them out of our hearts.**

48. If we take pleasure in such sinful desires this in itself is sin, and how will such sinful desires find expression? **They will find expression in sinful words and acts.**

49. And when sin is thus done, or as the apostle says, is finished, what does it bring forth? **It bringeth forth death.**

50. What did God say to Adam in the garden of Eden, Gen. 2, 16. 17? **"And the Lord God commanded, saying, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**

51. Now read what St. Paul says, Rom. 6, 23, the first clause. **"For the wages of sin is death."**

52. Sin and death are related to each other like cause and effect. When man sinned he became subject to death. Now read Rom. 5, 12. **"Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men for that all have sinned."**

53. So why are all men subject to death? **Because they are all sinners.**

LESSON 30. THE CONCLUSION, THE EARNEST THREAT.

(Question 111-117.)

1. (111) "What does God say of all these commandments?" **"He says thus: I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."**

2. (112) "What does this mean?" "God threatens to punish all that transgress these commandments. Therefore we should fear his wrath and not act contrary to these commandments. But he also promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in him and willingly do according to his commandments."

3. Let us turn to the 20th chapter of Exodus and read the commandments in the order in which God gave them. Now tell me, after which commandment do we find the words: "I, the Lord, thy God, am a jealous God etc?" We find them after the first commandment.

4. But where did Luther put them in the Catechism? He put them at the end of all the commandments.

5. (113) "Why did Luther place these words at the close of the Ten Commandments?" "Because they pertain not only to the first, but to all the Ten Commandments."

6. We may read these words in connection with the first commandment thus: I am the Lord, thy God. Thou shalt have no other gods before me, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children etc. Now you may in the same way repeat these word in connection with the second commandment. "Thou shalt not take the name of the Lord, thy God, in vain, for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, etc."

7. Now repeat them in connection with the fifth commandment. "Thou shalt not kill, for I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children etc."

8. So you see that these word refer not only to the first commandment but to each of the ten, and on that account where did Luther place them in the Catechism? He placed them at the end of the ten commandments.

9. What do we therefore call these words? Tell me from the heading of today's lesson. We call them the conclusion of the ten commandments.

10. (114) "What does this conclusion contain?" "An earnest threat against all who transgress these commandments, and a gracious promise for all who keep them."

11. How many things do these words contain? They contain two things.

12. What is the first? The first is an earnest threat.

13. (115) "What is that earnest threat?" "I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

14. What does God here call himself? He calls himself the Lord, our God.

15. In which commandment do we find these same words? We find them in the first commandment.

16. If God is Lord what has he a right to do? He has a right to command.

17. If he is our Lord what are we? We are his servants.

18. If it is his to command what is our duty? It is our duty to obey.

19. But he not only calls himself our Lord but what does he add? **He adds: "Thy God."**

20. As God he is our highest good, our greatest benefactor, what do we owe him for his great goodness and mercy? **We should love and obey him.**

21. But what kind of a God does the Lord call himself in these words? **He calls himself a jealous God.**

22. God is jealous of his honor. He cannot consent to be treated as one among many. Read what is written Isa. 42, 8. **"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."**

23. He is in earnest when he gives us these commandments. God always means what he says. What does he here say with reference to iniquidy? **He says that he will visit it.**

24. What does he mean by visiting iniquity? **He means that he will punish it.**

25. Read what is written Ps. 7, 11-13. **"God judgeth the righteous and God is angry with the wicked every day. If he turn not, He will whet his sword; he hath bent his bow, and made it ready. He hath prepared for him the instruments of death; he ordaineth his arrows against the persecutors."**

26. Whom does God threaten to punish? **He threatens to punish all those who transgress these commandments.**

27. Men sometimes make threats which they never mean to and never do carry out. Not so with God. He threatens to punish sin and he does punish it. He punishes it in time and eternity. Let us see some examples of how God punishes sin. How did God once punish the whole world on account of sin? **By sending the flood.**

28. How did he once punish two specially wicked cities by an awful visitation from heaven? **He rained fire and brimstone from heaven and destroyed the cities of Sodom and Gomorrah.**

29. How were wicked King Pharaoh and his godless people punished for refusing to obey God's command? **God sent terrible plagues upon them and they were at last drowned in the Red Sea.**

30. Read what is written Gen. 2, 17. **"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."**

31. What did God threaten should be the result of sin? **He threatened that death should be the result of sin.**

32. And from the fact that as a result of sin all men must die we see how terribly in earnest God is in this threat. God punishes sin in this world, not only by all manner of calamities and death, but also by the tortures of an evil conscience. When Cain killed his brother Abel, what did God say to him? Gen. 4, 11. **"And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."**

33. Cain had no rest anywhere. He was constantly afraid someone would kill him as he had killed his brother. What do we call that inward feeling of fear and dread which gives an evil doer no rest night or day? **We call it conscience.**

34. So the curse of God rests upon the wicked. What was it that finally led Judas to despair and take his own life when he had betrayed his Lord and Master? **It was his conscience.**

35. Yes, children, an evil conscience is the very curse of God. For a while its voice may be suppressed; it may be put to sleep, but when it awakes it is like a consuming fire. David, after his sad fall into sin felt the hand of God resting heavy upon him. Read what he says Ps. 32, 3. 4. **"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture is turned into the drought of summer."**

36. But God punishes sin not only in this world but also in the world to come. Read what is written concerning the wicked in Rev. 14, 11. **"And the smoke of their torment ascendeth up forever and ever."**

37. And again read what is said of the wicked Math. 25, 46. **"And these shall go away into everlasting punishment."**

38. But God does not simply say in this conclusion that he will visit, that is, punish iniquity, but what does he add? **He adds: "Of the fathers upon the children unto the third and fourth generation of them that hate me."**

39. When people hate God how do they show it? **They show it by transgressing his commandments.**

40. As love of God is the source of all true obedience to God, so what is the real source of all disobedience? **The hatred of God.**

41. And this hatred of God and the sinfulness which flows from it is transplanted from one generation to another. Wicked fathers and mothers usually have what kind of children? **They usually have wicked children.**

42. So we find that not only sin but also its curse is handed down from parents to children. When a drunkard wastes his money and ruins his health not only he himself suffers, but who suffers with him? **His wife and children.**

43. So we find that sickness, misery and death are often handed down from parents to children as the result of sin. By what word do we express this? **We say children inherit these things from their parents.**

44. (116) "When does God punish also the children for the sins of their parents?" **When they follow in the footsteps of their wicked parents."**

45. Canaan was the wicked son of Ham, the second son of Noah. Ham was a scoffer and made light of his father, and Noah in the name of God cursed not only Ham but also his son Canaan. Gen. 9, 25. Why was this? **Because Canaan followed the footsteps of his wicked father.**

46. What did the wicked Jews cry out with reference to themselves and their children when Pilate wanted to release the Savior? **"His blood come upon us and our children."**

47. This was an awful thing to say. The curse of God which they called down upon themselves and upon their children still rests upon them. They hated the Savior and rejected him and what did also their children do? **They also hated and rejected the Savior.**

48. And therefore their city was destroyed, their land devastated, their nation dispersed, and they have been hated and persecuted, despised and rejected by every nation under heaven. Why do the Jews of today still suffer for the sins of their fathers? **Because they have followed in the footsteps of their fathers.**

49. But if children do not follow in the footsteps of their wicked parents, but repent and become pious children of God, then what will God surely not do? **He will not punish them for the sins of their fathers.**

50. This we see from Ezek. 18, 20. Repeat the passage. **"The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."**

51. Even pious children may have to bear the temporal consequences of the sins of their wicked parents and ancestors, but when this is the case it is not to be looked upon as a curse, but as a fatherly chastisement for their own temporal and eternal good. This we see from Rom. 8, 28. Read the passage. **"And we know that all things work together for good to them that love God, to them who are the chosen according to his purpose."**

52. (117) "Why did God add this threat?" **"That we may fear his wrath and not act contrary to these commandments."**

53. What should we fear? **We should fear God's wrath.**

54. What does God hate? **God hates sin.**

55. Yes, and the wrath of God is dreadful, something to fear indeed The Savior himself speaks of this in the second part of the passage Math. 10, 37. Read it. **"But rather fear Him which is able to destroy both soul and body in hell."**

56. Read also what is written of God in Deut. 4, 24. **"For the Lord, thy God, is a consuming fire, even a jealous God."**

57. We should fear the wrath of God and to what should this lead us? **Not to act contrary to his commandments.**

58. Read in this connection also Prov. 16, 6. **"By the fear of the Lord men depart from evil."**

LESSON 31. THE GRACIOUS PROMISE.

(Questions 118-119.)

1. What does God say of all the commandments? **"He says thus: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."**

2. What does this mean? **"God threatens to punish all that transgress these commandments. Therefore we should fear his wrath, and not act contrary to these commandments. But he promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him and willingly do according to His Commandments."**

3. How many parts does this conclusion of the ten commandments contain? **It contains two parts.**

4. Repeat the first part. "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

5. What are these words? These words are an earnest threat.

6. What does God threaten in these words? He threatens to punish all who transgress these commandments.

7. But what else does this conclusion contain besides an earnest threat? It also contains a gracious promise.

8. (118) "Which is the gracious promise?" "I will show mercy unto thousands of them that love me, and keep my commandments."

9. What does God in these words promise? He promises grace and every blessing.

10. To whom does He promise grace and every blessing? To all who keep these commandments.

11. To which one of the commandments did God add a special promise? He added a special promise to the fourth commandment.

12. What is this special promise? "That it may be well with thee and thou mayest live long in the earth."

13. Although God makes a special promise with reference to the fourth commandment yet he promises to bless obedience to all the commandments. This we see from Deut. 5. 29. What does God here say of his people? "Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever.

14. What does God here say of those who keep his commandments? He says it shall be well with them and with their children forever.

15. Read also what is written Psalm 119, 165. "Great peace have they which love thy law: and nothing shall offend them."

16. What shall they have who love the law of God? They shall have great peace.

17. That is, their conscience shall not trouble them. A quiet conscience is one of the greatest of God's blessings. Now read what is written Psalm 19, 11, concerning God's commandments. "Moreover by them is thy servant warned: and in keeping of them is great reward."

18. The keeping of God's commandments not only brings inward happiness. But what does God say of the keeping of his commandments? He says in keeping of them there is great reward.

19. So we read in the 128th Psalm verses 1 and 2. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."

20. Peace and prosperity are promised as a reward to those who walk in the way of God's commandments. What does the apostle write 1 Tim. 4, 8? "But godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

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21. It is profitable to be godly. It pays to be good. The righteous are a thousand times better off even in this world than the wicked, for not only does God bestow upon them his choicest gifts, but even the afflictions which they endure God overrules for their good as we see from Rom. 8, 28. Read the passage. **"We know that all things work together for good to them that love God."**

22. Abraham was a God-fearing man and walked in the way of God's commandments. How did the Lord bless him? **He gave him great wealth and made him a great nation.**

23. When Solomon walked in the way of God's commandments and asked the Lord for wisdom what did God give him in addition? **He gave him both riches and honor.**

24. We have seen above that in keeping of God's commandments there is great reward. This reward is not confined to this world. But even where will God reward those who serve him faithfully? **He will reward them in the world to come.**

25. This we see from Math. 5, 12. Read the passage. **"Rejoice and be exceeding glad: for great is your reward in heaven."**

26. In this same chapter, verse 8, what is said of the pure in heart? **"Blessed are the pure in heart; for they shall see God."**

27. God promises to reward those that keep his commandments. Now let us see what kind of a reward this is. When a man pays another his debts, what does his creditor owe him for so doing? **He owes him nothing.**

28. No, when the debtor pays his debts, he simply does his duty and the creditor is under no obligation to him. Now what do we owe God with reference to his commandments? **We owe him obedience.**

29. And what does God owe us when we simply do our duty? **He owes us nothing.**

30. None of us keep the commandments of God perfectly, but even if we did what would God owe us for it? **He would owe us nothing.**

31. So the Savior plainly teaches us Luke 17, 10. Read the passage. **"So likewise ye, when ye shall have done all those things which are commanded you, say: we are unprofitable servants; we have done that which was our duty to do."**

32. And yet, although we deserve no reward, God has promised to reward us. This is not a reward of merit. What is it that induces God to promise such a reward? **It is his love and mercy.**

33. Yes, or his grace. Then what kind of a reward is it? **It is a gracious reward.**

34. What does God say he will show to those who keep his commandments? **He will show mercy.**

35. And to whom will he show mercy? **He will show mercy to those who love him and keep his commandments.**

36. He promises to bless not those who only outwardly keep the commandments, but whom does he promise to bless? **He promises to bless those who love him and keep his commandments.**

37. In God's eyes the character of an act depends upon the motive from which it is done. What is the true motive for keeping God's commandments? **Our love to him.**

38. How has Luther expressed this in his explanation of each one of the commandments? **He begins all these explanations with the words: "We should fear and love God."**

39. When we really love God how will we show it? **We will show it by keeping his commandments.**

40. So the Savior himself says in John 14, 15. Read the passage. **"If ye love me keep my commandments."**

41. God promises to bless those who keep his commandments. To whom is he willing to show mercy? **Unto thousands of them who love him and keep his commandments.**

42. When he threatens to punish he says: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." But when he speaks of blessing he does not simply say: The third and fourth generation, but how does he enlarge this promise? **He says: Unto thousands of them that love me and keep my commandments.**

43. That is from one generation to another God will bless the righteous. The blessing of God will descend from parents to children. Read what is written Psalm 37, 25. **"I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."**

44. Abraham walked in the ways of God. God blessed him and not only him but upon whom did this blessing descend after him? **Upon his son Isaac, and his grandson Jacob.**

45. David was a man after God's own heart and God richly blessed him. Upon whom did this blessing descend after him? **Upon his son Solomon.**

46. So God often blesses children for whose sake? **For the sake of their parents.**

47. What did God say to Isaac? Gen. 25, 23. **"I am the God of Abraham thy father; fear not for I am with thee, and will bless thee and multiply thy seed for my servant Abraham's sake."**

48. For whose sake did God promise to bless Isaac? **For the sake of his father Abraham.**

49. When God threatens to punish he speaks of the third and fourth generation, but when he promises to bless he speaks of thousands of generations. Which do you think he would rather do, punish or bless? **He would much rather bless.**

50. (119) "Why did God add this promise?" (Namely the promise to bless). **"That we may also love and trust in him and willingly do according to his commandments."**

51. When we hear that God, out of pure love and mercy, promises to bless those who keep these commandments, how should we feel towards him? **We should love him.**

52. And when he promises us anything how should we regard these promises? **We should put our trust in them.**

53. And if we love and trust in him, how will we show it? **We will show it by doing according to his commandments.**

54. And how should we do according to his commandments? **We should willingly do according to his commandments.**

55. We should obey God's commandments because it is a pleasure for us to do so. Not the fear of punishment, nor the hope of reward should be the motive of our obedience. Tell me what is the real motive of all true obedience to God's commandments. **The real motive is love.**

56. And how does this love prompt us to obey God's commandments? **It prompts us to obey God's commandments willingly.**

LESSON 32. THE USE OF THE LAW.

(Questions 120-122.)

1. (120) "Can we perfectly keep the commandments of God?" **"No, for we are by nature wicked and born sinners."**
2. How should the commandments of God be kept? **They should be kept perfectly.**
3. Tell me with a scripture passage that God would have us to be perfect. Math. 5, 48. **"Be ye therefore perfect even as your Father which is in heaven is perfect."**
4. God is perfect and what does He require of us? **He requires that we also should be perfect.**
5. How did God make man in the beginning? **He made him perfect.**
6. But how is man now since the fall? **He is imperfect, sinful.**
7. Tell me from today's lesson with a scripture passage the condition of man's heart from his youth. Gen. 8, 21. **"The imagination of man's heart is evil from his youth."**
8. And now tell me another passage from which we see that all men are alike in this respect. Ps. 143, 2. **"Enter not into judgment with thy servant: for in thy sight shall no man living be justified."**
9. We have another passage in today's lesson which says that even our seeming righteousness can not stand before God. Repeat it. Isaiah 64, 6. **"We are all as an unclean thing, and all our righteousnesses are as filthy rags."**
10. Now read Ps. 14, 2. 3. **"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one."**
11. Read also what is written Rom. 3, 9. 10. **"What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no, not one."**
12. Now turn to and read Job 15, 14-16. **"What is man that he should be clean? And he which is born of a woman, that he should be righteous? Behold He putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water."**
13. It is true that men can to a certain extent keep the commandments of God, that is outwardly. So the Scribes and Pharisees kept the law. But what does the Savior say of the righteousness of the Scribes and Pharisees? Math. 5, 20. **"For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."**
14. (121) "Can then even the regenerated or Christians not perfectly fulfill the law of God?" **"No, for even a Christian still has evil desires within him and therefore sins daily."**
15. Who are spoken of in this question? **The regenerated or Christians are spoken of.**
16. After a man by faith in the Savior becomes a Christian and is made a child of God, what kind of a life will he try to lead? **He will try to lead a godly life.**

17. Yes, he will try to keep the commandments of God. But can he keep them perfectly? **He can not.**

18. And why can he not keep the commandments of God perfectly? **Because even a Christian has evil desires within him and therefore sins daily.**

19. This is very plainly taught in the Scriptures. Repeat the passage Eccl. 7, 20. **"There is not a just man upon earth that doeth good and sinneth not."**

20. How does this represent all men without a single exception? **It represents them as sinners.**

21. We have seen above that we are by nature wicked and born sinners. We are born of sinful parents, and of course sinful parents can have only what kind of children? **Sinful parents can have only sinful children.**

22. Tell me this with a scripture passage. Job 14, 4. **"Who can bring a clean thing out of an unclean? not one."**

23. St. Paul was a true Christian and yet what does he say of himself? Rom. 7, 14. **"We know that the law is spiritual: but I am carnal, sold under sin."**

24. He was a god-fearing man, a man that tried to do right and yet what does he say? Phil. 3, 12. **"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."**

25. He did not claim to be perfect, although he tried to be. He knew and felt himself to be a poor sinner, as we see from Rom. 7, 19. Turn to and read the passage. **"For the good that I would, I do not: but the evil which I would not, that I do."**

26. The law of God is one complete whole. He that breaks one link of a chain breaks the chain. He that sins against one commandment, sins against the law. Tell me this with a scripture passage. James 2, 10. **"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."**

27. Not only is it sin to do what God has forbidden, but it is just as sinful not to do what He has commanded. It is just as wrong not to do good as it is to do evil. Tell me this with a scripture passage. James 4, 17. **"To him that knoweth to do good, and doeth it not, to him it is sin."**

28. St. Paul was a sincere Christian. He tried to live a godly life. He was not aware of doing any gross sin, and yet how did he feel about his condition before God? Did he feel himself to be just? Tell me with the passage 1 Cor. 4, 4. **"For I know nothing by myself, yet am I not thereby justified."**

29. Even although he had a good conscience, yet he felt that this did not justify him before God. As also the Psalmist says Ps. 19, 12. **"Who can understand his errors? Cleanse thou me from secret faults."**

30. And yet there are people who in their blindness imagine themselves to be perfect, to have no sin. What does the Word of God say of such? 1 John 1, 8. **"If we say that we have no sin, we deceive ourselves, and the truth is not in us."**

31. (122) "To what end, however, did God then give us the law?" **"First, that by it we may know our sins, and secondly, that from it we may learn the works that are pleasing to God."**

32. What does this question and its answer tell us? **It tells us why God gave us the law.**

33. Yes, it tells us the object which God had in view in giving us the ten commandments. What was his first object in giving the law? **That by it we may know our sins.**

34. This we see plainly from Rom. 3, 20. Repeat the passage. **"By the law is the knowledge of sin."**

35. How then do we come to a knowledge of sin? **We come to a knowledge of sin by the law.**

36. The law may be compared with a mirror. When we look into a mirror what do we see? **We see ourselves.**

37. And if there be any spot, blemish or wrinkle on our faces what does the mirror show? **It shows these spots and wrinkles.**

38. Now read Rom. 7, 7. **"What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet."**

39. He plainly says: "I had not known sin, but by the law." Without God's law we never could rightly know our sins. And unless we know and feel that we are sinners we never would feel that we need a Savior. The law shows us not only that we are sinners but it also shows us the results and consequences of sin. What has God threatened to do with sin? **He has threatened to punish it.**

40. And when we learn this what will we be anxious about? **We will be anxious to escape this punishment.**

41. So long as a man thinks he is not sick whom will he not send for? **He will not send for a physician.**

42. The law is like a teacher or schoolmaster. It opens our eyes that we may see and be alarmed at our sins and may seek for help. And in whom alone can we find help against sin? **In Jesus Christ our Savior.**

43. This is what the apostle means in the passage. Gal. 3, 24. Repeat it. **"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith."**

44. This then is the first and foremost use of the law. It prepares the way for the Savior. But there is another use which it serves. What is it? Tell me from the second part of the answer to question 122. **"Secondly, that from it we may learn the works that are pleasing to God."**

45. When we have come to a knowledge of our sins, and by true repentance and faith in Jesus Christ have obtained forgiveness, what kind of lives should we be anxious to lead? **We should be anxious to lead godly lives.**

46. What kind of works should we be anxious to do? **We should be anxious to do good works.**

47. Yes, we should be anxious to please God who has forgiven our sins. And where do we learn what works are pleasing to God? **We learn them from the law.**

48. For instance what can a godfearing, pious child do to please God? **It can honor father and mother.**

49. Where did God say that this pleases Him? **He told us this in the fourth commandment.**

50. What did God tell us in the third commandment? **He told us to remember the Sabbath day and keep it holy.**

51. How do we know that when we gladly hear and learn the Word of God this is pleasing to him? **He told us so in the third commandment.**

52. The law tells us how we should walk and please God. Repeat the passage Ps. 119, 9. **"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."**

53. When we are walking in the dark what do we take with us to light the way? **We take a lantern with us.**

54. Yes, and the psalmist calls God's Word such a light, in Psalm 119, 105. Repeat the passage. **"Thy Word is a lamp unto my feet, and a light unto my path."**

55. If a young man should ask what can I do to please God, what answer is given him in Ps. 119, 9? **"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word."**

56. This is a very important use of the law. It is a rule by which we may go. When we live up to this rule what may we be sure of? **We may be sure that we are right and that we please God.**

57. Then there is still another use of the law which we might mention. It also serves a purpose with reference to the wicked. Why do the wicked, at least outwardly, keep from such gross sins as murder and theft? **Because they are afraid of punishment.**

58. Yes, and this fear holds them in check, at least to some extent. The law is a bar to restrain the wicked. Who are held in check by the strong arm of the law? **The wicked are held in check.**

59. Good people do what is right even without the law. But not all people are good. Civil government was instituted to exercise law and preserve order. What is the government supposed to do with those who persist in doing evil? **It is supposed to punish them.**

60. And the fear of this punishment serves to protect life and property. Read what the apostle Paul writes Rom. 13, 3. **"For rulers are not a terror to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."**

LESSON 33. SIN.

(Questions 123-124.)

1. We have seen that the law was given us that by it we might come to a knowledge of sin. What is the subject of our lesson today? **Sin is the subject of today's lesson.**

2. (123) "What is sin?" **"Sin is every transgression of the divine law."**

3. Who gave us the law? **God gave us the law.**

4. What do we call the law which God gave? **We call it the divine law.**

5. God's law is a rule. When you want to draw a straight line what do you use? **I use a ruler.**

6. When a carpenter wants to make sure of sawing a board off straight what does he use? **He uses a square.**

7. When a bricklayer wants to make sure the wall he is building is true what does he use? **He uses a plumb line.**

8. When the line you are drawing does not agree with the ruler what is the matter with the line? **It is crooked.**

9. When the wall does not agree with the plumbline, which is wrong? **The wall is wrong.**

10. So God has given us his law as a plumbline of life. When our life, our thoughts, words and actions, do not agree with God's law what's the matter with them? **They are wrong.**

11. Yes, and this we call sin. What does the apostle John in his first epistle chapter 3 verse 4 say of sin? **"Sin is the transgression of the law."**

12. To transgress means to overstep, to go beyond. When a man sins what does he disregard. **He disregards God's law.**

13. Yes, he acts as though there were no law. So we might say: sin is lawlessness. Read what God said to Joshua, Josh. 1, 7. **"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses, my servant, commanded thee; turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest."**

14. God has marked out the road in which we should walk. When a man turns from this way either by doing what God has forbidden or by neglecting to do what God has commanded what do we call such action? **We call it sin.**

15. And notice that every transgression of God's law is sin. No matter how small it may appear, how should we regard every thought, word and deed that is contrary to God's law. **We should regard it as sin.**

16. Whether it be done from ignorance or wilfully, what is every transgression of the divine law? **Every transgression of the divine law is sin.**

17. God said in the fifth commandment: "Thou shalt not kill," how did Cain disregard this commandment? **He killed his brother Abel.**

18. God said in the sixth commandment: "Thou shalt not commit adultery." How did David disregard this commandment? **He took the wife of Uriah and lived with her.**

19. Yes, he acted as though there were no sixth commandment, or as though he did not care a straw what God had said in the sixth commandment. When Absalom stirred up a rebellion against his father how did he act? **He acted as though God had not said: "Thou shalt honor thy father and thy mother", or as though he did not care what God had said.**

20. When the Jews bare false witness against the Savior and accused him of blasphemy, how did they act with reference to the eighth commandment? **They disregarded the eighth commandment.**

21. Yes, they acted as though God had never said: "Thou shalt not bear false witness against thy neighbor," or as though they did not care what God had said. Sin disregards, tramples under foot, breaks through and rebels against God's law. Whose law is thus treated in sin? **God's law, the divine law.**

22. The Roman Catholics think it sin to eat meat on Friday. Is this really sin? **No, it is not.**

23. Why not? **Because God never told us not to eat meat on Friday.**

24. The temperance fanatics think it a sin to drink beer or wine even moderately. Is this really sin? **It is not.**

25. Why not? **Because God never forbade the moderate use of these things.**

26. Let us not be deceived. Nothing is sin except that which is against God's law. God alone has a right to say what is right or wrong. And where does he tell us this? **He tells us this in the law.**

27. Only that is sin which is contrary to his will and word, and everything is sin that is contrary to his will and word. With what words does the Catechism express this in the answer to question 123? **"Sin is every transgression of the divine law."**

28. (124) "What is the cause of sin?" **"Satan, who first of his own free will turned away from God, and the will of man, who freely permitted himself to be deceived by Satan."**

29. What is the subject of this question? **The cause of sin.**

30. This question tells us where sin came from, where it had its beginning. When God had finished the work of creation what judgment did he pronounce on all his works? Gen. 1, 31. **"And God saw everything that he had made, and, behold it was very good."**

31. This judgment God pronounced on man as well as on everything else that he had made. How was everything? **Everything was very good.**

32. That is, it was perfect, there was no fault to find with it. So there was no sin in the world when God made it. But now we find sin and its dreadful consequences everywhere. When we see such awful effects what do we naturally look for? **We look for the cause.**

33. And this is given us in the answer to question 124. Who according to this answer is the first and original cause of sin? **Satan is the first cause of sin.**

34. This we plainly see from 1 John 3, 8. Repeat the passage. **"He that committeth sin is of the devil; for the devil sinneth from the beginning."**

35. Who made the beginning in sin, who was the first to sin? **The first one to sin was Satan.**

36. So the Savior himself also says John 8, 44. Read the passage. **"Ye are of your father the devil, and the lusts of your father will ye do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."**

37. What does the Savior here say the devil was from the beginning? **He was a murderer and a liar from the beginning.**

38. And what else does he say of him? **He abode not in the truth.**

39. If he abode not in the truth, what must he have been before he made this change? **He must have been in the truth, truthful.**

40. Yes, God made him pure and holy as he made all creatures, but what change took place in the devil? **He abode not in the truth, he departed from the truth.**
41. Now tell me from question 124 in the lesson how did Satan come thus to turn away from God? **Of his own free will he turned away from God.**
42. After he himself had become a sinner what did he endeavor to do with man? **He tempted him to sin also.**
43. Now read Gen. 3, 1-7. Who was the serpent that tempted the woman to sin? **It was Satan.**
44. And what was the result of this temptation? **The woman ate of the forbidden fruit and gave her husband and he ate also.**
45. Who was the first cause of this first sin? **Satan was the cause.**
46. But we find in the answer to question 124 there is another cause for sin given. What is it? **The will of man who freely permitted himself to be deceived by Satan.**
47. When Satan tempted our first parents to sin what might they have done instead of yielding to the temptation? **They might have resisted it.**
48. Adam was in a position to choose between good and evil. When he chose the evil how was this choice made? **It was made freely, of his own free will.**
49. Can a man be compelled to do wrong? **He can not.**
50. No, he can be tempted, urged or deceived and influenced but one thing can not be done, what is that? **You can not compel a man to sin.**
51. Whenever a man sins how does he act, if he does not act from compulsion? **He acts of his own free will.**
52. When Cain slew his brother Abel did he do this from compulsion or from his own free will? **He did it from his own free will, because he wanted to do it.**
53. Yes, and he did it in spite of the fact that God warned him not to do it. So who was to blame for this awful sin? **Cain himself was to blame.**
54. Children whenever you do wrong, it is so easy to put the blame on some one else. Upon whom did Adam put the blame for his sin? Gen. 3, 12. **He put the blame on Eve.**
55. And upon whom did Eve put the blame? Gen. 3, 13. **She put the blame on the serpent.**
56. But who was really to blame for the fact that they had sinned? **They themselves were to blame.**
57. And so we are always to blame, it is our own fault when we sin. For if we had not consented we could not have been compelled to sin. What then is the second cause of sin according to question 124? **The will of man.**
58. When a man sins he does so not because he must, but why? **Because he wants to. Because it is his own free will.**

LESSON 34. ORIGINAL SIN.

(Questions 125-127.)

1. (125) "Of how many kinds is sin?" **"Two: original and actual."**
2. (126) "What is original sin?" **"It is the utter depravity of the whole human nature, which, since the fall of Adam, is inborn in all men."**

3. What is the subject of our lesson? **Original sin is the subject.**
4. What does this question 126 tell us? **It tells us what original sin is.**
5. Yes, it gives us a definition of original sin. What does this answer say of the moral condition of human nature? **It says that human nature is depraved.**
6. When a thing is depraved it is no longer good but how is it? **It is bad.**
7. In what moral condition was man when God first made him? **He was good, perfect.**
8. But what change took place with man? **He fell away from God and became sinful.**
9. Through this fall into sin there was an awful change wrought in the nature of man. He became depraved, that is his nature was spoiled. Sin is not something which only clings to man outwardly, but how does it affect him? **It goes all through him.**
10. What does it affect according to question 126? **It affects his whole nature.**
11. Yes, his body as well as his soul are no longer what they were at first. When an apple has a rotten spot what can you do with it? **We can cut out the rotten spot and use the rest.**
12. But human nature is not like this. There are not only a few bad habits, which might be corrected and then man would be all right. When an egg is spoiled the badness is not in spots, but what would you say of a bad egg? **It is bad all through, there is nothing good about it.**
13. Therefore the Catechism says not a part but the whole human nature is depraved. What does St. Paul say of himself Rom. 7, 18? **"For I know that in me (that is in my flesh) dwelleth no good thing."**
14. And what kind of a depravity is this called in our answer 126? **It is called the "utter depravity."**
15. That means that human nature is so bad that it can not well be worse. No amount of patching or reformation will save it. If man is to be saved he must be made new, as the Savior himself says John 3, 5.6. Let us hear the passage. **"Except a man be born again of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh."**
16. This depravity is so bad that the scriptures compare it with death. Read the passage Eph. 2, 1. **"You were dead in trespasses and sins."**
17. Nothing but the power of God can help a dead man. Now tell me from our question 126 since when is human nature so depraved? **Since the fall of Adam.**
18. Tell me with a scripture passage that by the sin of one man all men became sinful. Rom. 5, 12. **"As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."**
19. Why has death passed upon all men? **Because all have sinned.**
20. Yes, just as certain as all men are mortal so sure are they all sinful. For how did death come into the world? **Death came into the world through sin.**

21. The scripture passage Rom. 3, 22. 23 tells us that in this respect there is no difference among men. Repeat it. **"There is no difference: for all have sinned, and come short of the glory of God."**

22. There are many differences among men as to their age, sex, nationality, race, color, social standing, wealth and education, but in one respect they are all alike. Can you tell me how? **They are all sinful.**

23. Yes, human nature is the same the world over. It is steeped in sin. Therefore we hear even such a pious man as David make what kind of a confession of himself in Ps. 51, 5. **"Behold I was shapen in iniquity; and in sin did my mother conceive me."**

24. This wickedness is natural to all men since the fall of Adam. Now tell me from our question 126, how does this depravity get into all men? **It is inborn in all men.**

25. How does David say he became sinful? **He says, "I was shapen in iniquity and in sin did my mother conceive me."**

26. It is a mistake to think that we only learn sin by imitating the bad example of others. How do we get to be sinners? **We are born sinners.**

27. There are certain diseases which are so dreadful that they pass from parents to children. When a child suffers from such a disease, what do we say as to how it got the disease? **We say, it inherited the disease.**

28. Yes, and so what can we say of this spiritual disease of sin? **We can say that we inherited it.**

29. From whom did we inherit sin? **We inherited it from our parents.**

30. And from whom did they inherit it? **They inherited it from their parents.**

31. Yes, and so on back from one generation to another. How far back does this sinfulness of human nature go? **It goes back to the fall of Adam.**

32. What is this sin called because it goes back to the very origin of our race? **It is called original sin.**

33. Why might we also call it the sin of inheritance or inherited sin? **Because we have inherited it.**

34. (127) "Wherein does this depravity chiefly consist?" **"In this that we have lost the image of God and, consequently, that our reason is darkened and our will perverted."**

35. In this answer we have a fuller description of the results and consequences of original sin. What is here mentioned as the first result of this sinfulness of our nature? **We have lost the image of God.**

36. In what respect was man like God, when he was first created? **He was pure, holy, perfect.**

37. What became of this image or likeness of God? **It was lost.**

38. In what respect is man no longer like God since the fall? **He is no longer holy, pure, perfect.**

39. Now tell me from question 127 what effect had this fall upon the reason of man? **Our reason is darkened.**

40. By reason we here mean the understanding of man, his power to think and know. What does the apostle say of the new man, Col. 3, 10? "Put on the new man, which is renewed in knowledge after the image of him that created him."

41. We must be renewed in knowledge because our knowledge of divine things is darkened on account of original sin. We can not understand what is necessary to salvation. The things of this world we may understand well enough, but what does the apostle say in 1 Cor. 2, 14 of the things of the Spirit of God? "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

42. Man is naturally blind in spiritual matters. How do all these things appear to him? They are foolishness to him.

43. What does the apostle say of the Gentiles, that is of the heathen, Eph. 4, 18? "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

44. The understanding of man is darkened, he is ignorant when it comes to divine things, his heart is blind. He does not and can not see what is for his own good. He can not know God and the way of salvation. Man, if left to himself, would never come to a true knowledge of God and divine things. Even the most educated and refined among the heathen, such as the Hindoos and Chinese, have very wrong and corrupt ideas of God. How do they show this? They make and worship idols.

45. Other heathen nations worship the sun as god or animals? What does this show as to their knowledge of God and divine things? It shows that their knowledge is corrupt.

46. When a poor heathen mother throws her babe into the jaws of the crockodile, why does she do this? She does it to satisfy her false god.

47. Yes, she wants to insure her own salvation and the salvation of her child. What does this show that she is ignorant of? It shows that she is ignorant of the way of salvation.

48. How did the priests of Baal try to secure the attention and favor of their god, when Elijah challenged them to a trial of their faith on Mt. Carmel? 1 Kings 18, 28. "They cried aloud and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."

49. This shows how utterly ignorant the natural man is in divine things. Let us not forget, however, that by nature none of us are any better. If we had nothing but what nature teaches us, we would be just as ignorant as the heathen are. But this sinfulness of our nature has not only darkened our reason, but what effect has it upon our will? Question 127 tells us. Our will is perverted.

50. Before the fall, man not only knew God but delighted in doing His will. In what kind of things did he take pleasure? He took pleasure in doing what is right.

51. Yes, he not only had a correct knowledge of God, but he loved Him and took pleasure in doing His will. He was the intimate friend of God. But how does the apostle describe the condition of man since the fall in Rom. 8, 7? **"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."**

52. Men are now naturally not the friends of God but in what relation do they stand to Him? **They are His enemies.**

53. They do not love Him, but how do they regard Him? **They hate Him.**

54. As soon as man had sinned he fled from God and hid himself. He had no pleasure in meeting God but wanted to get away from Him. Since the fall it is natural for man to sin, just as natural as it is for a field to bring forth weeds. When a field is left to lie uncultivated what will it bring forth? **It will bring forth weeds.**

55. So the heart of man, if left to do what it delights in, what will it bring forth? **It will bring forth wickedness.**

56. At creation man's will was good, now it is bad. How does the Catechism, in question 127, describe this change? **Man's will is perverted.**

57. That is, it is changed for the worse. It is turned in the wrong direction. And how was this awful change brought about? **It was brought about by the fall.**

58. Let us remember that this is the condition of every one of us by nature. We are all naturally ignorant in spiritual and divine things, we are all naturally at enmity with God and have no pleasure in doing his holy will, as David says, Ps. 51, 5. Repeat the passage. **"Behold I was shapen in iniquity and in sin did my mother conceive me."**

LESSON 35. ACTUAL SIN.

(Question 128.)

1. What was the subject of our last lesson? **The subject of our last lesson was original sin.**

2. What is the subject of today's lesson? **The subject of today's lesson is actual sin.**

3. (128) "What is actual sin?" **"All that is done contrary to the ten commandments in thought, word and deed."**

4. Original sin and actual sin are related to each other like cause and effect. If we compare original sin with a spring of water, then what would actual sin be like? **Like the stream that flows out of the spring.**

5. If we compare original sin with the root of a plant, then what would actual sin be like? **It would be like the plant that grows out of the root.**

6. If we compare original sin with a fruit tree, then what would actual sin be like? **Like the fruit that grows on the tree.**

7. Original sin is the sinful state or condition of human nature since the fall. It is not something which we do, but something which is inborn in us. But what is actual sin? Tell me by repeating the first four words of the answer to question 128. **"All that is done."**

8. Actual sin is not something which is inborn in us, but rather what is it? **Something which we do ourselves.**

9. Yes, the very name "actual sin" indicates this. From what word is the term "actual" taken? **It is taken from the word "act."**

10. The word "actual" here does not mean "real," for original sin is just as really sin as actual sin. But what does the name "actual" here mean? **It means what we do.**

11. Yes, it is sin in which we are the actors. And how does this question 128 further describe actual sin? Actual sin is not only all that we do but what is added? **All that we do contrary to the ten commandments.**

12. What are the ten commandments? **The ten commandments are the sum of the divine law.**

13. Yes, in these commandments God tells us what is right and wrong. And how must we regard everything that is contrary to these commandments? **We must regard it as sin.**

14. Every time we think, say or do anything contrary to the ten commandments we sin. Why was it a sin when Cain killed his brother Abel? **Because it was against the fifth commandment.**

15. Why was it a sin when David took the wife of Uriah to be his wife? **Because it was against the sixth commandment.**

16. Judas was the treasurer of the diciples, but was a thief and stole some of the money entrusted to him. Why was this a sin? **Because it was contrary to the seventh commandment.**

17. Why was it a sin for the Jews to accuse the Savior of being a blasphemer and a rebel? **Because it was against the eighth commandment.**

18. Why was it a sin for Absalom to stir up a rebellion against his father David? **Because it was contrary to the fourth commandment.**

19. Why was it a sin for the Israelites to make and worship the golden calf in the wilderness? **Because it was against the first commandment.**

20. In what different ways is actual sin committed, according to Question 128? **It is committed in thought, word and deed.**

21. Then what kind of thoughts are sinful? **Thoughts that are contrary to the ten commandments.**

22. In Math. 15, 19 the Savior speaks of such thoughts. Repeat the passage. **"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."**

23. Out of our evil hearts arise what kind of thoughts? **Evil thoughts.**

24. Yes, and these evil thoughts are sinful, even before they lead to sinful words and acts. These evil thoughts are also called evil desires. Which two commandments treat especially of such evil thoughts and desires? **The ninth and tenth commandments.**

25. Do not imagine, children, that only words and actions are sinful. God does not only take note of what we say and do, but even of what does he take note? **He also takes note of what we think.**

26. Read what the Savior says in the 20th verse of the chapter above quoted. **"These are the things which defile a man."**

27. Yes, these evil thoughts make a man unclean and sinful before God. Read what is written in 1 Sam, 16, 7, the second half of the verse. **"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."**

28. Next to sinful thoughts, what does the Catechism class among actual sins? **Sinful words.**

29. What kind of words are sinful according to question 128? **Words that are contrary to the ten commandments.**

30. Such words are spoken of in Math. 12, 36. Read the passage. **"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."**

31. Read also what is written James 1, 26. **"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."**

32. Read also what the same apostle writes, James 3, 5-6. **"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell."**

33. Such sins with the tongue are committed when men curse, swear, use witchcraft, lie or deceive by the name of God. Such words are contrary to which commandment? **They are contrary to the second commandment.**

34. Men also sin with the tongue when they deceitfully belie, betray, slander or defame their neighbors. These sins are contrary to which commandment? **They are contrary to the eighth commandment.**

35. Actual sins however are committed not only by sinful thoughts and words, but in what other way? **By sinful deeds also.**

36. When the children of Israel worshipped the golden calf in the wilderness, what kind of an act was this? **It was a sinful act.**

37. And why was it a sinful act? **Because it was contrary to the first commandment.**

38. Why is it sinful for men to despise preaching and God's word and make the Lord's day a day of carousal or profit? **Because it is contrary to the third commandment.**

39. We have seen in considering the different commandments that God not only forbids certain things, but that he commands the opposite. It is sinful to do what God has forbidden, but what is just as sinful? **It is just as sinful not to do what He has commanded.**

40. Read what is written James 4, 17. **"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."**

41. When a man does what is forbidden we call his sin one of commission, he commits a sin. What then would we call his sin, if he omits to do what is commanded? **We would call it a sin of omission.**

42. Read the passage, Luke 12, 47. 48. **"That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more."**

43. What is the difference between the sins of the two servants here spoken of? **The one knew his masters will and the other did not.**

44. Because the one knew he was doing wrong, how did he sin? **He sinned knowingly.**

45. And how did he sin who was ignorant of his master's will? **He sinned ignorantly.**

46. Read in this connection Ps. 19, 12. **"Who can understand his errors? Cleanse thou me from secret faults."**

47. Now read Rom. 6, 12. **"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."**

48. The apostle here speaks of sins that reign over men. There are sins that make slaves of men. Such sins we call vices. They hold men as with an iron grip. Can you mention any such sin? **The sin of drunkenness.**

49. Yes, or the sin of avarice, or sexual uncleanness. These sins so completely overpower men, that they are like slaves. This is what the Savior means in John 8, 34. Read the passage. **"Verily, verily, I say unto you, whosoever commiteth sin is the servant of sin."**

50. Because men give themselves over to the uncontrolled indulgence of their sinful appetites and lusts what does the Savior call them? **He calls them the servants of sin.**

51. In Math. 12, 31, the Savior speaks of a specially terrible sin. Let us hear the passage. **"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."**

52. What specially awful sin does the Savior here speak of? **He speaks of the sin against the Holy Ghost.**

53. And what does he say of this sin? **This sin shall not be forgiven unto men.**

54. The same terrible sin is spoken of in Heb. 6, 4-7. **"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."**

55. The Savior often preached to the Jews. They knew the truth, but refused to accept it. They wilfully resisted the Holy Ghost. This wilful resistance to the known truth, if kept up to the bitter end, is the sin against the Holy Ghost. And what does the Savior say of this sin? **He says, it can not be forgiven.**

56. Yes, when a man dies resisting the truth and blaspheming the Spirit of God, instead of submitting to his blessed influence, there is no hope for that man. What does the Savior say of him who believeth not, who dies in unbelief? **He that believeth not shall be damned.**

57. Many anxious souls are afraid they have committed the sin against the Holy Ghost. But the very fact that they worry over their salvation, and are troubled on account of their sins, is proof that they have not committed this sin. They are not hardened in sin, but how do they feel about it? **They are troubled about it.**

58. Yes, and this is the first step toward true repentance: sorrow for sin. What has God promised those who repent of their sins? **He has promised to forgive them their sins.**

59. But when a man, like wicked King Pharaoh, resists the truth to the bitter end, what hope is there for him? **There is no hope for him.**

LESSON 36. THE CONSEQUENCE OF SIN.

(Questions 129-131.)

1. (129) "What is the consequence of sin-" **"God is thereby most deeply offended and moved to temporal and eternal punishment."**

2. We have seen that sin is every transgression of the divine law. Now, what are we to consider today? **We are to consider the consequence of sin.**

3. What does our answer to question 129 say as to how God regards sin? **God is thereby most deeply offended.**

4. This we see from Ps. 5, 4. Repeat the passage. **"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with Thee."**

5. In what has God no pleasure? **He has no pleasure in wickedness.**

6. What must he be, who would have pleasure in wickedness? **He must be wicked himself.**

7. God however is not wicked, that is sinful, but what is he? **He is holy.**

8. Now turn to Ps. 7, 11, and read what is there written. **"God judgeth the righteous, and God is angry with the wicked every day."**

9. Because God is holy, how does sin affect him? **It offends him.**

10. Yes, it is contrary to his very being. God and sin have no more in common than fire and water, than light and darkness. Now repeat Eph. 2, 3. **"We all were by nature the children of wrath, even as others."**

11. Why is God angry with us? **On account of sin.**

12. Read Eph. 5, 6. **"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."**

13. And again Rom. 1, 18. **"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."**

14. On this account how should we regard sin? Give me the answer by repeating Prov. 14, 34. **"Sin is a reproach to any people."**

15. God cannot but hate sin. It is rebellion against his authority. It is an insult to his dignity. It is ingratitude toward his goodness. But sin not only most deeply offends God but, according to our answer 129, to what does it move him? **It moves him to temporal and eternal punishment.**

16. God is not only holy, but he is just. And what does his justice prompt him to do with sin? **It prompts him to punish sin.**

17. What does God say on this subject in the conclusion to the ten commandments? **"He says thus: I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."**

18. What does God in these words threaten? **He threatens to punish all those who transgress these commandments.**

19. What kind of punishment is spoken of in this question 129? **Temporal and eternal punishment.**

20. Temporal punishment means punishment here in this world. Let us see how God punishes sin in this world. Drunkenness and gluttony are sins. Now read what God says of these sins in Prov. 23, 20. 21. **"Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."**

21. Poverty, sickness, pain and death are the result of sin in this world. But God often visits special sins with special punishments. How did he once punish the whole world on account of sin? **By the flood He destroyed the whole world on account of sin.**

22. How did he once punish two specially wicked cities? **He destroyed Sodom and Gomorrah by fire from heaven.**

23. But God's punishment of sin is not only temoral, but what else is said of this punishment in question 129? **It is eternal.**

24. God not only punishes sin in this world, but in the world to come. When the rich man, who lived a life of selfishness and sin died, what became of him after death? Luke 16, 22-24. **He was in hell and in torment**

25. What will the Savior, as the righteous judge, say to the wicked on the last day? Math. 25, 41. **"Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."**

26. And what is said of the wicked in the same chapter verse 46? **"And these shall go away into everlasting punishment."**

27. These are the dreadful consequences of sin. We are all not only by nature sinful, but we have by actual sins in thoughts, words and deeds grieved and offended God. Then what have we deserved with our sins? **We have deserved God's wrath, temporal and eternal punishment.**

28. Yes, children, think of it what an awful thing sin is, what an awful thing it is to offend God, to provoke him to wrath and deserve his punishment. When we are in great danger what do we look for? **We look for a way of escape.**

29. If you were in a burning building, what would you look for? **I would look for the fire escape.**

30. If you were on a sinking ship, what would you look for? **I would would look for a life-preserver or a life-boat.**

31. (130) "How can we escape the wrath and punishment of God?" **"Only by this, that we obtain forgiveness of sin from God."**

32. From this we see that there is a way of escape from the consequences of sin. What is this way? **That we obtain forgiveness of sin from God.**

33. Is there any other way of escape? **No, there is not.**

34. If sin is not to be punished, what must be done with it? **It must be forgiven.**

35. And if it is not forgiven, what will be done with it? **It will be punished.**

36. That only he can be happy, whose sins are forgiven, we see from Ps. 32, 1. 2. **"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."**

37. God is merciful as we see from Ex. 34, 6. **"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."**

38. What do we read concerning God in the 130th Psalm, verse 4? **"But there is forgiveness with thee that thou mayest be feared."**

39. So also the prophet Micah describes God, chapter 7, verse 18. **"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy."**

40. From whom must this forgiveness of sin be obtained? **It must be obtained from God.**

41. Against him we have sinned and he alone can forgive. So we read Isa. 43, 25. **"I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins."**

42. (131) "How do we obtain forgiveness of sin?" **"Through faith in our Savior Jesus Christ."**

43. Our only hope is in God's forgiveness. Now what does this question 131 tell us? **It tells us how we may obtain this forgiveness.**

44. It is evident then that this is a very important question. When we hear that a thing which we need very badly, is to be had, what are we naturally very much concerned about? **About how we can get it.**

45. It was this which so much concerned the poor frightened jailor at Philippi of whom we read in Acts 16, 30. 31. **"Sir, what must I do to be saved? And they said: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."**

46. What was this poor man anxious about? **About his salvation.**

47. And what answer did the apostles give him? **"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."**

48. The same we are taught in John 3, 16. **"God so loved the world, that he gave his only begotton Son that whosoever believeth in him should not perish but have everlasting life."**

49. So also we read in Acts 10, 43. **"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."**

50. And again Eph. 1, 7. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."
51. Who is Jesus Christ through whom we obtain forgiveness of sins? He is our Savior.
52. From what did he save us? He saved us from our sins.
53. How did he save us from our sins? By his sufferings and death.
54. Who then shall have forgiveness of sin? He that believeth on the Savior.
55. Then how do we obtain forgiveness of sins? Through faith in our Savior Jesus Christ.

II.

THE SECOND CHIEF PART OF THE CATECHISM, OR THE THREE ARTICLES OF THE HOLY CHRISTIAN FAITH.

LESSON 37. THE CREED.

(Questions 132-135.)

1. How many chief parts of Christian doctrine are there? There are five chief parts of Christian doctrine.
2. Which are the five chief parts of Christian doctrine? The holy ten commandments, the Apostles creed, the Lord's prayer, holy Baptism and the Lord's supper.
3. In what little book are these five chief parts of Christian doctrine explained? In the Catechism.
4. What chief part have we been thus far considering? We have been considering the first chief part.
5. Of what does this first chief part treat? It treats of the holy ten commandments.
6. By studying these commandments we come to a knowledge of sin. We learn what sin is and what its consequences are What did we learn in the last lesson concerning the consequences of sin? We learned that God hates and punishes sin.
7. But what more did we learn about the consequences of sin? We also learned how to escape the consequences of sin.
8. And how may we escape the consequences of sin? By obtaining forgiveness of sin.
9. And how can we obtain such forgiveness? Through faith in our Savior Jesus Christ.
10. What do we call those who believe in Jesus Christ? We call them Christians.
11. And what do we call that which they believe? We call it the Christian faith.
12. Yes, and this Christian faith is the subject of which chief part of the Catechism? It is the subject of the second chief part of the Catechism.
13. (132) "What is the second chief part of the Catechism?" "The three articles of the holy Christian faith, or the Apostolic Symbol."

14. What is a man's faith? **A man's faith is that which he believes.**

15. We are here dealing with a man's religious faith, that is, with what he believes in religious matters. The question is as to what men hold regarding God, the creation and preservation of the world, salvation from sin and eternal life. There are many faiths or religions in the world. Mention some of the principal ones. **The Christian, Jewish, Mohammedan, and pagan religions.**

16. What is our faith called? **Our faith is called the Christian Faith.**

17. How many true religions are there? **There is only one true religion.**

18. Which is the one true faith or religion? **The Christian faith.**

19. After whom is our faith called "Christian"? **After Christ.**

20. Why is our faith called after Him? **Because He taught it, He is the author of it.**

21. Yes, and because He is also the heart and centre of it. How many articles has the Christian faith? **It has three articles.**

22. The word "articles" here means members or parts. Just as the members of our body belong together and make one complete whole, so these three articles belong together and make one complete whole. When taken together what do these three articles constitute or make? **They make our Christian faith.**

23. Children, this is the faith in which you were baptized. It is the faith which we confess at public service every Sunday. It is the faith which all Christians hold and which God's people have confessed for 2000 years. How is this faith called because it deals with such sacred things? **It is called the holy Christian faith.**

24. We also call these three articles "the Apostles' Creed." In Latin this faith begins with the word "Credo" which means: I believe. What do we call this faith on that account? **We call it the creed.**

25. A creed is an expression of faith. When a company of Christians unite in giving a brief expression of their faith, what do we call such an expression? **We call it a creed.**

26. So we have a number of creeds, of which the Apostolic is the oldest. What other name is given in question 132? **It is called the apostolic symbol.**

27. (133) "What is the apostolic Symbol?" **"It is a short summary of the chief articles of the Christian faith."**

28. What articles of our Christian faith does the creed contain? **It contains the chief articles.**

29. Yes, the main things. Those things which every Christian should know and believe. And what else is the creed called in this question 133? **It is called a short summary.**

30. When I have a column of figures, draw a line under them and place a row of figures under this line which represents as much as the whole column added together, what is this row called? **It is called the sum.**

31. Yes, in these few figures is expressed all that is contained in the whole column. So what does this short creed stand for? **It stands for the whole Christian Faith.**

32. Yes, we might say: this is the whole Christian faith in a nut shell, this is the kernel of all that we believe. In these few words we give expression to our faith. And how important it is that we confess, or give expression to our faith we see from Rom. 10, 10. Read the passage. **"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."**

33. We should not only learn this faith, that is, commit it to memory, and recite it, that is confess it with our lips, but what does the apostle here say first of all? **We should believe it with our hearts.**

34. (134) "Why is it called symbol or ensign?" **"Because by it the Christians are known and distinguished from the enemies of the Christian church."**

35. A symbol is a sign that represents something. When an army is on the march or goes to battle what symbol do they carry, by which they can be recognized? **They carry a flag.**

36. If you see a company of soldiers marching under the stars and stripes what do you conclude as to their nationality? **I conclude that they are Americans.**

37. So this creed is like a flag. When people confess this faith, what do you conclude as to their religion? **That they are Christians.**

38. From whom are Christians distinguished by this faith? **They are distinguished from their enemies.**

39. When a man does not march under the flag of the United States, but fights against, tears down and tramples upon it, in what relation does that man stand to this country? **He is an enemy of this country.**

40. So when a man does not accept, but opposes and ridicules the faith which we confess in these three articles, how must we regard him? **We must regard him as an enemy of the Christian church.**

41. All Christians confess this faith. Tell me some people who do not confess it. **Jews, Mohammedans, Pagans, Infidels and unbelievers.**

42. This faith is our ensign, our flag. By this we stand. To it we have vowed allegiance. When did you first confess this faith? **When we were baptized.**

43. Who confessed this faith for you at your baptism? **Our sponsors.**

44. When did you solemnly ratify and renew this confession? **When we were confirmed.**

45. Children, God grant that you may remain faithful to this confession, that you may never deny the faith, never turn traitors to the Christian church. Read what is written Rev. 2, 10, the second half of the verse. **"Be thou faithful unto death, and I will give thee a crown of life."**

46. (135) "Why is this faith called apostolic?" **"Because it contains the sum of apostolic doctrine."**

47. Who taught the faith confessed in these three articles? **The apostles taught it.**

48. And from whom did they get it? **They got it from Christ.**

49. So what two terms really mean the same thing? **The terms apostolic and christian.**

50. From the days of the apostles down to the present day all Christians have confessed this faith. We have received it from our fathers and they from theirs and so on back to the days of the apostles. Now read what the apostle St. Jude writes concerning this faith in the third verse of his epistle. **"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."**

51. What does the apostle here say we should do for the faith which was delivered to us? **We should earnestly contend for it.**

52. Yes, we should not give it up when men want to rob us of it. When a thief breaks into your house and wants to rob you of your goods what would you do? **I would defend my property.**

53. And so we should contend for and defend our faith. Why? **Because it is a very precious thing, a valuable possession.**

LESSON 38. THE GOSPEL.

(Question 136-137.)

1. What was the subject of our last lesson? **The Creed.**

2. By what other name do we call the creed? **We call it the Apostolic symbol, or the three articles of the Christian faith.**

3. What doctrine does the Creed contain? **It contains the doctrine of Christ and the apostles.**

4. What do we call it on this account? **We call it Christian or apostolic.**

5. Why do we call it Christian or apostolic? **Because Christ and the apostles taught it.**

6. Where have we a record of what Christ and the apostles taught? **In the Bible.**

7. There are two principle doctrines in the Bible, the Law and the Gospel. In which chief part of the Catechism did we consider the Law? **In the first chief part.**

8. And now, in the Creed, we come to consider the other principal doctrine of the Scriptures. What do we call this? **We call it the Gospel.**

9. (136) "Whence is this doctrine (the apostolic doctrine) taken?" **"From the Gospel."**

10. (137) "What is the Gospel?" **"The Gospel is the glad tidings that Jesus Christ has saved us from our sins, and through faith makes us forever blessed."**

11. In what words did the angel announce the birth of the Savior to the shepherds on the field of Bethlehem? Luke 2, 10.11. **"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."**

12. The angel told them something new, something they did not know until he told them. What does the word "tidings" mean? **It means news.**

13. Yes, the Gospel brings us news, something we do not and can not know of ourselves and never could find out, if it were not told us. The law tells us what we should do and not do. This we may know, at least in part, though very imperfectly, of ourselves. But the Gospel is something entirely new, something which man of himself never would have dreamed of. The Gospel is a message direct from God. Tell me from this answer 137 what kind of tidings is the Gospel? **The Gospel is glad tidings.**

14. What did the angel say of his message to the shepherds in the passage you have just read? **He said: "Behold I bring you good tidings."**

15. What kind of news then would you call the Gospel? **The Gospel is good news.**

16. Yes, the Gospel is something to rejoice over. What did the angel say of the tidings he brought to the shepherds? **He said: "I bring you good tidings of great joy."**

17. Now tell me from question 137, concerning whom does the Gospel tell us? **It tells us of Jesus Christ.**

18. Read what is written in Gen. 3, 15. **"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."**

19. This God spoke to the serpent in the hearing of Adam and Eve. He promised that in the course of time the seed of the woman, that is one of the descendants of the woman, would bruise the head of the serpent, this is, would deliver men from their great enemy, the serpent, or the devil. What kind of news was this to our first parents when they had fallen into sin and were beginning to suffer its dreadful consequences? **It was good news.**

20. And who was this seed of the woman who in due time should save men from sin, death and the devil? **It was Jesus Christ.**

21. This was the first Gospel message and of whom did it treat? **It treated of Jesus Christ our Savior.**

22. What great promise did God give Abraham? Gen. 22, 18. **"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."**

23. The descendeants, or the seed, of Abraham are the Jews. Who is it, out of this nation, that is a blessing to the whole world? **It is Jesus Christ.**

24. What kind of news was it to Abraham that in his seed all nations should be blessed? **It was good news.**

25. Yes, it was a real Gospel. And of whom did it treat? **It treated of Jesus Christ.**

26. Now tell me from question 137 what does the Gospel tell us of Jesus Christ? **It tells us that he saved us from our sins.**

27. What do we call him because he saved us? **We call him Savior.**

28. Yes, that is the reason why he is called Jesus, as we read Matth. 1, 21. **"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."**

29. When the poor shipwrecked people in the life-boats of the Titanic, after that dreadful night, were told that the ship Carpathia was in sight, how do you suppose they felt about the news? **They felt very glad.**

30. Why did they feel glad? **Because they knew now they were saved.**

31. Yes, that certainly was good news. And when their friends in New York and elsewhere heard that their loved ones were safe on board the Carpathia what kind of news was that? **That was good news too.**

32. Now the Gospel tells us that Jesus Christ has saved us from our sins. What are the consequences of sin? **The consequences of sin are death and damnation.**

33. Yes, so we read Rom. 6, 23. **"For the wages of sin is death."**

34. Now, if we are not to suffer the just punishment of our sins, what must be done with sin? **Sin must be forgiven.**

35. And who secured forgiveness of sins for us? **Our Lord Jesus Christ.**

36. How did Jesus Christ secure forgiveness of sins for us? **He died for us.**

37. So Jesus saved us from our sins, and what is to be the blessed result of this? Tell me from question 137. **We are to be blessed forever.**

38. What is the only thing that can make us miserable forever? **Sin is the only thing that can make us unhappy forever.**

39. If sin is forgiven what may we be sure of? **We may be sure of eternal life.**

40. What kind of a life is eternal life? **It is a blessed life.**

41. How are we made partakers of this forgiveness of sins and eternal life? Tell me from question 137. **Through faith.**

42. Through faith in whom? **Through faith in Jesus Christ.**

43. And all this is told us in the Gospel. Now what does the Savior say of the Gospel in Mark 16, 15.16? **"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

44. What were the apostles to preach to all the world? **They were to preach the Gospel.**

45. Yes, they were to tell the world the good news of the gracious forgiveness of sins through faith in Jesus Christ. And what did Jesus promise those who would believe this Gospel? **He promised that they should be saved.**

46. And what did he say of those who did not believe? **They shall be damned.**

47. Now read what the apostle says Rom. 1, 16. **"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."**

48. Whose Gospel does the apostle here call the Gospel? **He calls it is the Gospel of Christ.**

49. Yes, because it tells of Him and why does he say he is not ashamed of this Gospel? **Because it is the power of God unto salvation.**

50. This is the means through which God saves us. Through it he brings us to faith. To whom is the Gospel the power of God unto salvation? **To every one that believeth.**

51. So what is necessary on our part in order that the Gospel may save us? **We must believe it.**

52. Now read 1 Tim. 1, 15. **"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came iato the world to save sinners; of whom I am chief."**

53. Here we have another description of the Gospel, this faithful saying, this trustworthy message. Of whom does it tell us? **It tells us of Christ Jesus.**

54. And what does it tell us concerning Christ Jesus? **It tells us that he came into the world to save sinners.**

55. Yes, and that surely is good news. And the apostle says it is worthy of all acceptation: that is, we can depend upon it, it is reliable. And why is this glad message of the Gospel perfectly true and trustworthy? **Because it is God's word.**

LESSON 39. THE DIFFERENCE BETWEEN LAW AND GOSPEL.

(Question 138.)

1. What was the subject of our last lesson? **The subject of our last lesson was the Gospel.**

2. What other principal doctrine does the Word of God contain besides the Gospel? **It also contains the Law.**

3. Which then are the two principle doctrines of the Word of God? **The Law and the Gospel.**

4. Yes, and these two doctrines are found in all parts of the Bible. How do we divide the Bible? **We divide it into the Old and the New Testaments.**

5. Both the Law and the Gospel are found in both parts of the Bible. But these two doctrines are not alike. They differ in many respects. What is to be the subject of today's lesson? **The difference between Law and Gospel.**

6. (138) "What is the chief distinction between the Law and the Gospel?" **"The law demands that we perfectly fulfiill the holy will of God, and condemns all who fail to do this. But the Gospel gives us through faith the perfect righteousness of Christ, by which we escape damnation and are forever saved."**

7. In this answer you will find two words printed in italics. Which are they? **The word "demands" and the word "gives."**

8. These two words point out the first difference between the Law and the Gospel. Law and Gospel are entirely different in their character. What does the Law do? **The Law demands.**

9. And what does the Gospel do? **The Gospel gives.**

10. What is the difference between demand and give? **The one is the opposite of the other.**

11. What does it mean to demand a thing? **It means to ask for it, to insist on having it.**

12. How does the first commandment begin? Repeat the first two words. **"Thou shalt."**

13. When God begins a commandment with "Thou shalt" what does He tells us? **He tells us what he would have us do.**

14. Yes, he tells us what he demands of us. Now repeat the first three words of the fifth commandment. **"Thou shalt not."**

15. When God says "Thou shalt not" what does he tell us? **He tells us what not to do.**

16. Yes, he tells us what he demands us not to do. In the Law God demands certain things of us. He tells us what he expects us to do and not to do. This is the case not only in the ten commandments but in other scripture passages. For instance in Lev. 19, 2. **"Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I, the Lord your God am holy."**

17. So also in Matth. 5, 48. **"Be ye therefore perfect, even as your Father which is in heaven is perfect."**

18. In such scripture passages God makes a demand, he asks something of us. What do we call all such passages in which God tells us what to do and what not to do? **We call them the Law.**

19. But now we also have other passages in which God does not ask certain things of us, but in which he promises and gives us certain things, in which he tells us what he has done for us, and what he still intends doing for us. What do we call such passages? **We call them the Gospel.**

20. What does the word "Gospel" mean? **It means good news.**

21. Such good news we are told in John 3, 16. **"For God so loved the world, that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life."**

22. Here we are told not what God would have us do, but rather what are we told? **We are told what God has done for us.**

23. What did God do for the world? **He loved the world and gave his only Son for the world.**

24. Now read Rev. 21, 4. **"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."**

25. These words look into the future and tell us not what God has done, but rather what? **What God intends doing for us.**

26. When God tells us what good things he has in store for his children in heaven what kind of a message is this? **This is a good message, good news.**

27. And what do we call such glad tidings? **We call them Gospel.**

28. So you see the great difference between Law and Gospel. In what two words does our answer to question 138 express this difference? **The Law demands and the Gospel gives.**

29. Now tell me what does the Law demand? **The Law demands that we perfectly fulfill the holy will of God.**

30. And what does the Gospel give? **The Gospel gives us through faith the perfect righteousness of Christ.**

31. The law asks us to be holy and righteous. What does the Gospel offer and give us? **It gives us the perfect righteousness of Christ.**

32. Christ did the very thing which the law demands, He was perfectly righteous and holy. And this He did for us. In his righteous and holy life he was our substitute. And what doctrine tells us of this and offers us this righteousness of Christ? **The Gospel offers us this righteousness of Christ.**

33. But the Law not only demands that we perfectly fulfill the holy will of God but what more does it do? **It condemns all who fail to do this.**

34. What does the Law do with all those who fail to keep it? **It condemns them.**

35. Of this we have an example in the passage Gal. 3, 10. **"Cursed is every one that continueth not in all things which are written in the book of the Law to do them."**

36. What does God threaten to do with all those who transgress his commandments? **He threatens to punish them.**

37. What doctrine of the word of God is it in which God threatens to punish those who do not keep his commandments? **It is the Law.**

38. Now Christ came and took upon himself the punishment for our sins as we read Gal. 3, 13. **"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."**

39. Again we read 1 Peter 2, 24, concerning the Savior: **"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."**

40. Now repeat the passage 2 Cor. 5, 19. **"God was in Christ, reconciling the word unto himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation."**

41. What are we here told that God did in Christ? **That He reconciled the world unto himself.**

42. Yes, and now because in Christ the world is reconciled to God, God does not impute their trespasses to them but what is he ready to do with sin? **He is ready to forgive it.**

43. And what else does the apostle say in this passage? **That God hath committed unto us the word of reconciliation.**

44. This word of reconciliation is the Gospel. What did the Lord tell the apostles to preach? **He told them to preach the Gospel.**

45. In this Gospel God offers us the righteousness of Christ. That is, what does he offer us for Christ's sake? **He offers us the forgiveness of sins.**

46. In the Law God threatens to punish sin but what does he offer in the Gospel? **He offers to forgive sin.**

47. This certainly is glad tidings, good news. And what do we call such glad tidings? **We call it the Gospel.**

48. Yes, indeed it is good news that we are to escape the damnation which we have deserved by our sins. But in the Gospel God not only tells us what he has done for us, but also what He intends doing for us. Tell me what is to be the blessed result of this forgiveness which God offers in the Gospel, the last clause in our answer to question 138 tells us. **We are to be forever saved.**

49. So whilst the Law condemns us what does the Gospel do? **The Gospel saves us.**

50. Now read what the apostle says of the Gospel Rom. 1, 16. **"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."**

51. What does the apostle here call the Gospel of Christ? **He calls it the power of God unto salvation.**

52. Yes, through it God saves us. Read what the Savior himself said when he sent out his deciples to preach the Gospel, Mark 16, 15-16. **"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

53. What is necessary on our part that the Gospel may save us? **We must believe it.**

54. Yes, and though of ourselves we are not able to believe, the Gospel itself gives us power to believe. This is the living seed through which God puts new life into our spiritually dead hearts as we read 1 Peter 1, 23. **"Being born again, not of corruptible seed, but of uncorruptible, by the word of God, which liveth and abideth forever."**

55. Read 1 Cor. 3,6 the latter half of the verse. **"For the letter killeth, but the spirit giveth life."**

56. The apostle here calls the Law the letter, and what does he say of it? **He says it killeth.**

57. That is, it condemns to eternal death. But what does he say of the Spirit, that is the Gospel? **He says the Spirit giveth life.**

58. Law and Gospel are entirely different in their effects. The law gives us a knowledge of sin and its dreadful consequences, but the Gospel brings us the remedy for sin. The Law terrifies but the Gospel brings joy and gladness, life and salvation. So Law and Gospel differ not only in their character but in what other respects? **They also differ in their effects and results.**

LESSON 40. THE BEING OF GOD.

(Question 139-142.)

1. (139) "What are the words of the Apostolic Symbol?" **I believe in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the foregiveness of sin; the resurrection of the body; and the life everlasting. Amen."**

2. (140) "Of what do the three articles of the Apostolic Symbol treat?" **"The first treats of Creation, the second of Redemption, the third of Sanctification."**

3. How many articles or parts has the Apostolic Symbol or the Creed? **It has three articles.**

4. Of what does the first article treat? The first article treats of Creation.

5. Of what does the second article treat? The second article treats of Redemption.

6. And of what does the third article treat? The third article treats of Sanctification.

7. (141) "What is the chief use of these articles of the Christian faith?" "That we may learn from them to know God according to His essence and His gracious will toward us."

8. What are we to learn first? We are to learn to know God according to His essence.

9. And what else are we to learn? We are to learn to know His gracious will toward us.

10. Whom are we to learn to know from these three articles? We are to learn to know God.

11. What is the first thing we are to learn concerning God? We are to learn concerning the essence of God.

12. When we describe the essence of a thing, we say what it is. So what question are we to answer first concerning God? The question: What is God?

13. (142) "What is God?" "God is a spirit, who is eternal, omnipotent, omniscient, omnipresent, holy, righteous, merciful and truthful."

14. There are different ways of knowing what and who God is. We can know God in part from nature. When I look at a fine building, I conclude that some one must have planned and put up that building. When I behold the wonderful building of the world what may I conclude? That some one planned and made it.

15. When I look at a fine watch, and admire the accuracy with which its several parts fit into each other, and the correctness with which it keeps time, what do I conclude with reference to the maker of the watch? That he must have been a very skillful workman.

16. So when I behold how wonderfully the world is made, how day and night, Summer and Winter, seed time and harvest follow each other, what have I a right to conclude with reference to the Creator of this world? That He is a wise being.

17. We can not see God, but what can we see? We can see His works.

18. Read Psalm 104, 24. "O Lord, How manifold are thy works! In wisdom hast thou made them all: and the earth is full of thy riches."

19. In Rom. 1, 19-20, the apostle tells us how the visible works of God reveal to us the invisible God himself. Read the passage. "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead."

20. But this natural knowledge of God is imperfect. We never would rightly know what and who God is, much less his will, if God had not revealed himself to us in a more complete and perfect way, than he has done in nature. This more perfect and complete revelation of God we have in the written word of God. Where have we the written word of God? **We have it in the Bible.**

21. Yes, and therefore if we want a correct and complete answer to the question: What is God? where must we go for this answer? **We must go to the Bible.**

22. What does our question 142 say, first of all, in answer to the question: What is God? **God is a spirit.**

23. Yes, and this answer is taken from the holy scriptures. In John 4, 24, the Savior himself tells us what God is. Read the passage. **"God is a spirit: and they that worship him must worship him in spirit and in truth."**

24. What does the Savior here say in answer to the question: What is God? **He says: God is a spirit.**

25. It is very difficult for us to understand what a spirit is, because we can not see, nor touch, nor weigh, nor measure it. It does not occupy space like a tree, an animal or a human being. It is not subject to our senses. When the Savior appeared to the disciples after the resurrection they were frightened and thought they saw a spirit. Now read Luke 24, 38. 39. **"And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."**

26. What does the Savior here say of a spirit? **He says a spirit hath not flesh and bones, such as he has.**

27. A spirit has no body. God is a spirit and therefore has no body. It is true God is sometimes spoken of as though he had eyes, ears, hands and arms. Read 1 Peter 3, 12. **"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."**

28. All such expressions are not to be taken literally. They are simply descriptions of God in language that is suited to our human way of thinking. What is the eye for? **The eye is to see.**

29. So the eye of God means his ability to see and know all things. What is the ear for? **The ear is to hear.**

30. So the ear of God stands for his ability and willingness to hear and answer our prayers. What is the arm for? **The arm is for work.**

31. So where the arm or the hand of God is spoken of, as in Deut. 11, 2, it stands for the mighty power of God. Read the passage. **"And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord, your God, his greatness, his mighty hand, and his stretched out arm."**

32. But God is not the only spirit. What other spirits are there besides God? **The angels are also spirits.**

33. Read what the apostles say concerning angels Heb. 1, 14. **"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."**

34. Here he calls the angels spirits. But there is a vast difference between God and the angels. The angels were created, but what about God? **He was not created.**

35. God is an uncreated spirit and on that account stands in a class all by himself. He is the only spirit of his kind. There is none other like him. This we see when we consider God's attributes. Let us first try to understand what an attribute is. When I say; this is an English book, what part of speech is the word "English?" **It is an adjective.**

36. What is an adjective? **An adjective is a word that describes a person or thing.**

37. When you describe a person or thing you say what kind of a person or thing it is, you give its qualities. For instance give an attribute of the wall. **The wall is white.**

38. Give me an attribute of a ball. **A ball is round.**

39. So of a person. When I say: George Washington was a great man, what is greatness in relation to this man? **It is a quality or attribute.**

40. When I say: Martin Luther was a pious man, what is piety in relation to this man? **It is an attribute or quality of the man.**

41. So when we want to describe God, what do we mention? **We mention his attributes.**

42. Yes, we make mention of such qualities as distinguish Him from other beings. Question 142 tells us not only that God is a spirit, but what else does it tell us? **It tells us what kind of a spirit God is.**

43. What is said of God in this answer in order to describe him? **He is eternal, omnipotent, omniscient, omnipresent, holy, righteous, merciful, and truthful.**

44. What are these expressions: eternal, omnipotent and the like? **They are attributes of God.**

45. Yes, they are those qualities in which He differs from other spirits. Who, for instance, alone is eternal? **God alone is eternal.**

46. Who alone is omnipotent? **God alone is omnipotent.**

47. Who alone is omnipresent? **God alone is omnipresent.**

48. And so with all the attributes of God. They either belong absolutely to him alone or, at least in a peculiar sense, they belong to him alone. So, for example, there are other persons who are holy but not in the degree and sense in which God is holy. There are other persons who are merciful, but not in the degree and sense in which God is merciful. So the attributes mentioned under question 142 are what kind of attributes? **They are divine attributes.**

49. And why do we call them divine attributes? **Because they belong to God only.**

50. Of what other being can we say that it is eternal, omnipresent, omnipotent and the like? **We can say this of no other being.**

51. So we read of God's holiness in 1 Sam. 2, 2. **"There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God."**

52. And again Rev. 15, 4. **"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."**

LESSON 41. THE ATTRIBUTES OF GOD.

(Question 142.)

1. In our last lesson we saw what is meant by the attributes of God. Now let us consider these attributes. Which is mentioned first in Question 142? **God is eternal.**
2. Children, it is very hard for us weak mortals to understand the attributes of the infinite God. We have seen that God has showed himself through his works. So the works of God, to some extent also, show his attributes. Who made the world? **God made the world.**
3. So we learn from the first sentence of the Bible. Read it. **"In the beginning God created the heaven and the earth."**
4. When we see a building we know there must have been a builder. Now which existed first, the building or the builder? **The builder was first.**
5. So with the world. It did not always exist. It had a beginning. But before the world began who must have been? **God, who made the world.**
6. If God was before the beginning then what can he never have had? **He never can have had a beginning.**
7. But this is only part of what we mean when we say that God is eternal. The world was not without beginning, neither will it exist forever. What does the Savior say of heaven and earth in Matth. 24, 35? **"Heaven and earth shall pass away."**
8. But God will never pass away. Looking back into the past we say God never had a beginning, but what can we say of Him when we look into the future? **He never will have an end.**
9. Now tell in full what we mean when we say God is eternal? **We mean that he is without beginning and without end.**
10. Now repeat the passage Ps. 90, 1-2. **"Lord, thou hast been our dwellingplace in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.**
11. How does this passage say that God never had a beginning and never will have an end? **He is from everlasting to everlasting.**
12. We poor mortals are born, live a few years, and then pass away. How should we feel when we compare ourselves with this eternal God? Give me the answer by reading Ps. 102, 11.12. **"My days are like a shadow that declineth; and I am withered like grass. But thou, O Lord, shalt endure forever; and thy remembrance unto all generations."**
13. We count time by days, months, and years. But God's life is not so counted. He is always the same. He never changes. Read 2 Peter 3, 8. **"Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."**
14. Which is the next attribute of God mentioned in Question 142? **God is omnipotent.**
15. The word "omnipotent" here means all powerful. Tell me from this, what power has God? **God has all power.**
16. Repeat the passage Ps. 115, 3. **"Our God is in the heavens: He hath done whatsoever he hath pleased."**

17. We would often like to do things which we do not do. Why? **Because we can not always do what we please.**

18. Our doing is limited because what is limited? **Because our power is limited.**

19. But God's power is not limited. In the beginning he wanted to make light. How did he go about it? **He said "let there be light," and there was light.**

20. Yes, his mere word is sufficient to call things into being that were not before, as we read Ps. 33, 8. 9. **"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake and it was done; he commanded and it stood fast."**

21. This Lord surely is to be feared. But he is also to be trusted. When he promises a thing why can we depend upon its being done? **Because God is able to do what he promises.**

22. Now read Luke 1, 37. **"With God nothing shall be impossible."**

23. We cannot ask anything of God which he is not able to do. To what should this move us? **It should move us to trust in God.**

24. Now give the third attribute mentioned in question 142. **God is Omniscient.**

25. This means that God is all-knowing. Just as there is no limit to his power, so there is no limit to his knowledge. What great gift did God bestow upon Solomon? 1 Kings 3, 12. **The gift of wisdom.**

26. Solomon was the wisest man that ever lived. And yet there were many things which he did not know. We are constantly learning things we did not know. But why is it not necessary for God to learn anything? **Because he knows everything.**

27. We are constantly forgetting what we did know. But what about God's memory? **God never forgets anything.**

28. Our knowledge is limited because the future is hidden from us. But what about God's knowledge of the future? **He knows the future as well as the past, and the present.**

29. Repeat Ps. 139, 1-4. **"Oh Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising; Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."**

30. Why should we be so careful of our actions and words, yea, even of our thoughts? **Because God knows them.**

31. Read also Heb. 4, 13. **"Neither is there any creature that is not manifest in his sight: but all things are naked and opened in the eyes of him with whom we have to do."**

32. But the fact that God knows all things is not only a solemn but it is also a comforting fact. God knows what we need. He sees when we are in trouble. His wisdom can provide for our welfare. Of this the Savior reminds us in Matth. 6, 8 the latter part of the verse. **"Your Father knoweth what things ye have need of, before ye ask him."**

33. Now tell me the fourth attribute of God. **God is omnipresent.**

34. The word "omnipresent" means present everywhere. In how many places can a man be present at one time? **He can be present only in one place at a time.**

35. If you are now present in this school room, you cannot, at the same time, be present at home. But God is not so limited. Where is God? **God is everywhere.**

36. You are present at this moment in this schoolroom, but in an hour from now where will you be? **I will be at home.**

37. So you can also be at different places, but how? **Only at different times.**

38. But how can God be present everywhere? **He can be present everywhere at the same time.**

39. So God speaks of himself in the Bible. Read Jer. 23, 23. 24. **"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.**

40. Read also Ps. 139, 7-10. **"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."**

41. The fact that God is everywhere is a very solemn truth. We are constantly under his eye. What did God say to Abraham Gen. 17, 1? The latter half of the verse. **"I am the almighty God; walk before me and be thou perfect."**

42. But it is also a very comforting truth. No matter where we are and with what dangers we may be surrounded, what may we be sure of? **We may be sure that God is with us.**

43. In this connection read Ps. 145, 18. **"The Lord is nigh unto all them that call upon him, to all that call upon him in truth."**

44. Read also Ps. 23, 4. **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."**

45. What is the fifth attribute mentioned in Question 142? **God is holy.**

46. How is God described in Isa. 6, 3? **"Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory."**

47. The holiness of God is so great that the prophet repeats the word three times to emphasize his holiness. But what is the opposite of holiness? **Unholiness or sin.**

48. If God is so holy what must he be free from? **He is free from sin.**

49. Can you think of another word that expresses this freedom from sin in God? **God is pure, he is perfect.**

50. To what should this holiness of God move us? Give me the answer by reading the latter part of Lev. 19, 2. **"Ye shall be holy: for I the Lord your God am holy."**

51. What is the next attribute of God? **God is righteous.**

52. That means, not only that he does what is right, but that he judges rightly. What kind of a judge would you call an unrighteous judge? Prov. 17, 15 tells us. **"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."**

53. Now if God is a righteous judge he does just the opposite. Can you tell me what he does with the wicked and what he does with the just. **He punishes the wicked and rewards the just.**

54. What does God, as a righteous judge, love and reward? He loves and rewards what is good.

55. And what does he hate and punish? He hates and punishes the evil.

56. Repeat Dan. 9, 7. "O Lord, righteousness belongeth unto thee."

57. And again Dan. 9, 14. "The Lord, our God is righteous in all his works which he doeth."

58. When we learn that God is just, to what should this move us? It should move us to shun what is evil.

59. And what comfort do we find in the righteousness of God, over against the wicked world which so often misjudges and condemns us innocently? Read for an answer Ps. 103, 6. "The Lord executeth righteousness and judgment for all that are oppressed."

60. Which is the next attribute of God? God is merciful.

61. By this is meant that God pities those who are in trouble, as the good Samaritan pitied the poor man who fell among thieves. But, above all, God pities us poor sinners, and what does his mercy move him to do? It moves him to forgive us our sins.

62. Read Ex. 34, 6. 7. "The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin."

63. And to what should this mercy of God lead us? Give me the answer by reading Luke 6, 36. "Be ye therefore merciful, as your Father also is merciful.'

64. When is the mercy of God specially comforting to us poor sinners? When we think of and are troubled about our sins.

65. Which is the last attribute of God here mentioned? God is truthful.

66. When do you say of a man that he is truthful? When he speaks the truth.

67. Yes, or when he keeps his promises. And this God does, as we see from Ps. 33, 4. "The word of the Lord is right and all his works are done in truth."

68. Also from Heb. 6, 18. "It is impossible for God to lie.'

69. Men often make promises which they do not keep. Why? Because they don't want to.

70. Yes, or there may be another reason. Because they can't.

71. God never makes a promise which he does not mean or is not able to keep, and what do we call him on that account? We call him truthful.

72. To what should this truthfulness of God move us? It should move us to be truthful also.

73. And because God is truthful how should we regard his promises? As perfectly reliable and trustworthy.

LESSON 42. THE TRINITY.

(Question 143-148.)

1. (143) "Who is the true God?" **"God the Father, God the Son, and God the Holy Ghost, three persons in one essence."**
2. In our last lesson we considered the being and attributes of God. Which question did we answer? **We answered the question: "What is God?"**
3. And with what question does today's lesson begin? **With the question: "Who is the true God?"**
4. In answer to the question: "What?" you describe a thing. But what do you describe in answer to the question: "Who?" **We describe a person.**
5. Who discovered America? **Christopher Columbus discovered America.**
6. Who was the first president of the United States? **George Washington was the first president of the United States.**
7. So you see, the question "Who" requires a person or persons for its answer. What does our answer to question 143 say as to the divine persons? **There are three persons, God the Father, God the Son, and God the Holy Ghost.**
8. And what else does this answer say about God? **It says there are three persons in one essence.**
9. There are three persons, and yet there is but one God and not three gods. How many true gods are there? **There is but one true God.**
10. (144) "What passages of holy Scripture prove that there is but one God?" Read the first Deut. 6, 4. **" Hear, O Israel: the Lord our God is one Lord."**
11. To what people was Moses here speaking? **He was speaking to Israel.**
12. And what does he say of the God of Israel? **He says the God of Israel is one Lord.**
13. How did Israel in this regard differ from the heathen nations around them? **The heathen nations had many gods.**
14. What does the apostle Paul say 1 Cor. 8, 4.? **"There is none other God but one."**
15. There are other things which men fear, love, and trust in as gods. But these things are not really gods. What are they? **They are idols.**
16. And what does God say of all such idols in the first commandment? **"Thou shalt have no other gods before me."**
17. What does St. Paul say Eph. 4, 6.? **"One God and Father of all, who is above all, and through all, and in you all."**
18. So the Savior himself says in his high priestly prayer, John 17, 3. **"This is eternal life, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."**
19. The same is taught in 1 Tim. 2, 5. **"There is one God and one mediator between God and men, the Man Christ Jesus."**
20. As how many persons has God revealed Himself? **As three.**

21. God is one, and yet He is three. He is one in essence or being, and yet three persons. Let me give you a word which expresses this thought. When we wish to say that God is one and yet three, we say that he is triune. This word is composed of which two syllables? **It is composed of the syllables "tri" and "une."**

22. What does the syllable "une" express when used with reference to God? **It says that God is one.**

23. And what does the syllable "tri" express? **It says that God is three.**

24. Children, here we have a great mystery, something which we can not understand. Yet we believe it because we find it plainly taught in the Scriptures. Question 145 gives us the Scripture proof for this doctrine. Where do we get this proof? **We get it from the Scriptures.**

25. (145 "How do you prove that in one divine essence there are three persons?" What is the first proof? **"At the baptism of Christ God reveals himself as Father, Son, and Holy Ghost."**

26. You will find this baptism of Christ recorded in Math. 3, 16, 17. **"Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."**

27. How did God the Father make himself known on this occasion? **He spoke from heaven saying: "This is my beloved Son, in whom I am well pleased."**

28. And where was God the Son? **He stood in the water, being baptized.**

29. Was the person who called from heaven the same person who stood in the water? **No, he was a different person.**

30. And what is said of the Holy Ghost? **He descended like a dove and lighted on him.**

31. Was this person who came like a dove the same person who stood in the water? **No, he was a different person.**

32. Was he the same person who spoke from heaven? **No, he was a different person.**

33. How many distinct persons, therefore, are here mentioned? **Three distinct persons are mentioned.**

34. Which is the second proof furnished by question 145 from the Bible that there are three persons in God? **"Christ commands to baptize all nations in the name of the Father, the Son, and the Holy Ghost."**

35. You will find this command recorded in Matth. 28, 19. Read it. **"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**

36. In whose name are men to be baptized? **In the name of the Father, Son, and Holy Ghost.**

37. These three names do not apply to the same person, but they stand for how many persons? **They stand for three persons.**

38. If there were not three but only one person in God, how do you suppose this command would read? **Baptize them in the name of God.**

39. Even in the Old Testament we find this doctrine of the Trinity indicated, although it is taught more plainly in the New Testament. In many passages we find that God speaks of himself in the plural number, thus indicating that there is more than one. Let us hear some of these passages, for instance Gen. 1, 26. **"And God said, Let us make man in our image, after our likeness."**

40. So also in Gen. 3, 22. **"And the Lord God said, Behold the man is become as one of us."**

41. That there are three persons is also indicated in the Old Testament benediction, as we find it recorded in Num. 6, 22-26. **"The Lord spake unto Moses, saying, speak unto Aaron and unto his sons, saying, on this wise ye shall bless the children of Israel, saying unto them: The Lord bless thee and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."**

42. The same is true of the so-called New Testament benediction, as we find it in 2 Cor. 13, 14. Read the passage. **"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."**

43. Each of these three persons is eternal, almighty, all-knowing, everywhere present: that is, has all the divine attributes. In this respect they are all alike, and yet in other respects there is a difference between these three persons. These differences let us now consider. What are we now to consider? **We are to consider the differences between the three persons of the Trinity.**

44. (146) "Who is God the Father?" **"God the Father is the first person of the Godhead, who from eternity begat the Son as his image, and has created all things, preserves, and governs them."**

45. Which person of the holy Trinity is God the Father? **God the Father is the first person of the Godhead.**

46. And what is said of his relation to the Son? **He from eternity begat the Son as his image.**

47. Since when does this relation exist between the Father and the Son? **From eternity.**

48. And what work is here mentioned as the special work of God the Father? **He has created all things, preserves, and governs them.**

49. Can we say of God the Holy Ghost that he begat the Son? **No, we cannot say this of the Holy Ghost.**

50. Of whom alone can it be said that he begat the Son? **It can be said only of the Father.**

51. (147) "Who is God the Son?" **"God the Son is the second person of the Godhead, who is begotten of the Father from eternity, has assumed human nature and thus become our Redeemer and Mediator."**

52. Which person of the Godhead is the Son? **He is the second person of the Godhead.**

53. In what relation does the Son stand to the Father? **He was begotten of the Father from eternity.**

54. Can we say: the Son was begotten of the Holy Ghost? **No, He was begotten of the Father.**

55. Can we say: He proceeds from the Father or from the Holy Ghost? No, he was begotten of the Father.

56. And what is said of the Son with reference to us? He assumed human nature, and thus became our Redeemer and Mediator.

57. Who assumed human nature; that is, became our brother, a true human being? God the Son became our brother.

58. Can we say of God the Holy Ghost that he became our brother; that is, a true human being? No, only God the Son took upon himself our human nature.

59. Can we say of God the Father that he became a human being? No, this can be said only of the Son. He alone is our Redeemer and Mediator.

60. (142) "Who is God the Holy Ghost?" "God the Holy Ghost is the third person of the Godhead, who from eternity proceeds from the Father and the Son, and through the word and sacraments regenerates and sanctifies us."

61. In what relation does the Holy Ghost stand to the Father and the Son? He from eternity proceeds from the Father and the Son.

62. Does the Father proceed from the Holy Ghost? No, the Holy Ghost proceeds from the Father.

63. Does the Son proceed from the Holy Ghost? No, the Holy Ghost proceeds from the Son.

64. And what is said of the Holy Ghost in reference to us? Through the word and sacraments he regenerates and sanctifies us.

65. When I say the first person is named the Father, the second the Son, and the third the Holy Ghost, what difference is thus expressed? A difference of name.

66. When I say: the Father begat the Son, the Son was begotten of the Father, and the Holy Ghost proceeds from the Father and the Son, thus giving attributes which belong to each person separately, what kind of difference is this? This is a difference of personal attributes.

67. And when I say: The Father created us, the Son redeemed us, and the Holy Ghost sanctifies us, thus mentioning distinct works, what distinction do I make? I distinguish between their works.

68. Let us remember now that each of the three persons of the Holy Trinity is instrumental in our salvation. We may say: The Father planned our salvation, the Son carried it out, and the Holy Ghost applies it to us and enables us to enjoy it. To whom, therefore, are we indebted for our salvation? To God the Father, God the Son, and God the Holy Ghost.

LESSON 43. THE WILL OF GOD.

(Question 149-150.)

1. What did we learn about God in our last lesson? We learned who God is.
2. What did we learn in the two lessons before? We learned what God is and what his attributes are.
3. Tell me what God is. God is a spirit.

4. What kind of spirit is God? **God is a spirit who is eternal, almighty, all-knowing, everywhere present, holy, righteous, merciful and truthful.**

5. Now tell me: who is the true God? **He is the triune God, Father, Son, and Holy Ghost.**

6. In today's lesson we are to consider something else about God. What is the subject of today's lesson? Tell me from question 149. **We are to consider the will of God.**

7. (149) "What is the gracious will of God towards us?" **"His will is, through grace for Christ's sake, to forgive us our sins and to be our merciful Father."**

8. We have learned what a great and mighty being God is. Therefore it is very important that we also learn what He wants of us and how he is disposed towards us. What does God say to us in Lev. 19, 2? **"Ye shall be holy: for I, the Lord, your God am holy."**

9. God is holy himself and wants us to be holy also. But when we examine ourselves in the light of his commandments, what do we find? **We find that we are sinners.**

10. And what has God threatened to do with sin? **He has threatened to punish it.**

11. Which attribute of God moves him to punish sin? **His righteousness.**

12. God has, however, not only made a threat concerning sin; he has Also given a promise. What has he promised to do with sin? **To forgive it.**

13. Which attribute in God moves him to forgive sin? **His mercy.**

14. Yes, or we might say: his grace. Now tell me from question (not the answer) 149, what will of God it is that we are to consider. **It is a gracious will.**

15. What is the gracious will of God with reference to our sins? **His will is to forgive them.**

16. What would God have a perfect right to do with our sin? **He would have a perfect right to punish it.**

17. And this he also does with the impenitent. What does God say in the conclusion of the ten commandments? **"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."**

18. What is the punishment of sin? **Death and damnation.**

19. Read what is written Psalms 7, 11-13. **"God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors."**

20. But God is not only angry with the wicked, he is also merciful toward those who repent of their sins. This we see from Ezek. 33, 11. **"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."**

21. God is so eager to have us understand that he does not delight in the death and damnation of men, that he even assures us of this with an oath. He says: "as I live." What is it that he would so solemnly impress upon us? **That he has no pleasure in the death of the wicked.**

22. But rather what does he desire? **That the wicked turn from his wickedness and live.**

23. When a wicked man turns from his wickedness: that is, repents of his sins, what is the result? **He shall live.**

24. That is, God will not visit upon him the just consequences of his sins, but forgive them. But how is it possible for God to forgive sins when he has threatened to punish them? This we are told in the next Scripture passage of today's lesson, namely, John 3, 16. Repeat it. **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

25. What is here said of God's disposition toward the world? **God loves the world.**

26. What did God's love to the world prompt him to do? **It prompted him to give his only begotten Son.**

27. Who is this only begotten Son of God? **Our Lord Jesus Christ.**

28. God gave this his only Son to be our brother, to suffer and die for us. Jesus Christ bore the punishment of the sins of the world. And now what is God willing and able to do with sin because of Jesus' sufferings and death? **To forgive us our sins.**

29. For whose sake is God willing to do this? **For Christ's sake.**

30. What is said in this passage of those who believe on Him? **They shall not perish but have everlasting life.**

31. Who shall not perish but have everlasting life? **Those who believe in Jesus Christ.**

32. So also St. Peter testifies to Cornelius and his household, Acts 10, 43. **"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."**

33. God is ready and eager to forgive sins for Christ's sake if men will only turn from their wickedness. There is no reason why a single human being should be lost. This we see from 1 Tim. 2, 4. **"Who will have all men to be saved, and to come unto the knowledge of the truth."**

34. According to this passage, what is the gracious will of God? **His will is that all men should be saved.**

35. And he also tells us how men are to be saved. What must men know to be saved? **They must know the truth.**

36. The great truth that men are to know is the blessed fact that God is merciful, and for Christ's sake is ready to forgive sin. This truth we call the Gospel. What great truth does the Gospel set forth? **The great truth that God forgives sins for Christ's sake.**

37. The same is told us by the apostle St. Peter in his second letter, chapter 3, verse 9. **"The Lord is not slack concerning his promises as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."**

38. All men are in danger of perishing everlastingly. Why? **Because they are all sinners.**

39. But God is not indifferent toward this sad and horrible danger. What does the apostle here say of God in this regard? **He says that God is not willing that any should perish.**

40. And what must be done that men may not perish? **They must come to repentance.**

41. Yes, this is the only way in which men may be saved from everlasting damnation. Read what St. Paul says Rom. 11, 32. **"For God hath concluded them all in unbelief, that he might have mercy upon all."**

42. Upon whom has God mercy? **God has mercy on all.**

43. And what does this mercy move him to do? **It moves him to forgive sins.**

44. And after he has forgiven us our sins, in what relation does he propose to stand toward us? **He wants to be our merciful father.**

45. Read Psalm 103, 13. **"Like as a father pitieth his children, so the the Lord pitieth them that fear him."**

46. How does a father feel toward his children when they are in trouble? **He pities them.**

47. And what does this pity move him to do? **It moves him to help them.**

48. So we read about the father of the prodigal son (Luke 15, 11-24.) How did his father receive him when he came back confessing his sins? **He fell upon his neck and kissed him.**

49. Yes, he received him with joy. He did not remember his former wickedness against him. He received him as his dear son, provided him with food and clothing and took him into his house as though nothing had occurred. So God wants to be our gracious father. What does a father provide for his children? **He provides food, clothing, and shelter.**

50. Yes, all this and more God is willing to do for us. How important it is that we poor sinners know this and believe it! Let us not have wrong notions of God. Where may we get the right knowledge of God's will towards us? **We get it from the Bible.**

51. Yes, in the holy Scriptures God has revealed himself unto us as a merciful father. How did the Savior teach us to address God in the Lord's Prayer? **He taught us to say: "Our Father."**

52. (150) "But of what use is this knowledge of the divine essence and will to us?" **"That we may from it obtain the true faith, and through faith be saved."**

53. What are we to obtain? **We are to obtain the true faith.**

54. Yes, and the true faith is the confidence that for Christ's sake God forgives sins and is our merciful father. And what is the blessed result of this true faith? **Through it we are saved.**

55. So the Savior says John 17.3. **"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."**

THE FIRST ARTICLE

LESSON 44. FAITH.

(Question 151-156.)

1. (151)"Repeat the first article of creation." **"I believe in God the Father Almighty, Maker of heaven and earth."**

2. "What does this mean?" "I believe that God has made me and all creatures; that he has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true."
3. Repeat the first two words in the first article. "I believe."
4. When we say: I believe, is this singular or plural number? It is singular number.
5. How would we say in the plural number? We would say: We believe.
6. (153) "Why do we say: I believe, and not, we believe?" "Because each one must believe for himself if he would be saved."
7. What must we do to be saved? We must believe.
8. Read what the apostle says Heb. 11, 6. "But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."
9. What, therefore, is it that God requires of us? He requires that we believe.
10. So the Savior himself also says Mark 16, 16. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."
11. Now, this faith must be a personal matter. Each must believe for himself. So the prophet Habakkuk says chapter 2 verse 4. "The just shall live by his faith."
12. That is, not by the faith of another. What God offers us each must take for himself. Can one man eat or drink or sleep for another? No, he can not.
13. If I am hungry, who must eat if I am to be fed? You yourself must eat.
14. If you are thirsty, who must drink in order that your thirst may be quenched? I myself must drink.
15. If a man is tired and sleepy, who must rest and sleep in order that he may be refreshed? The man himself.
16. One man, therefore, can not believe for another. If a man have a believing wife, her faith will not save him; but, if he is to be saved, who must believe? He himself must believe.
17. What must every man be able to say of faith if it is to save him? He must be able to say: I believe.
18. This was the case with St. Paul, as we see from 2 Tim. 1, 12. "Nevertheless I am not ashamed; for I know whom I have believed, and am pursuaded that he is able to keep that which I have committed unto him against that day."
19. Faith must express a personal conviction. How did St. Paul express this in the passage you have just read? He says: I know whom I have believed."
20. (145) "What is meant here by: to believe?" "To believe means not only to hold that to be true which we have heard, but likewise to put our confidence in it."

21. You believe that on the west coast of the United States there is a city called San Francisco. Why do you believe this? **Because I learned it from Geography.**

22. You never saw this city, and yet you believe it is there, because you have been so told. You never would have known it unless some one had told you. How may we know things without seeing them ourselves? **When others tell us.**

23. Yes, and by far the greater part of our knowledge is of this kind. Tell me from the answer to question 154 how we know the things which we believe as Christians. **We have heard them.**

24. So the apostle says Rom. 10, 14. **"How shall they believe in Him of whom they have not heard?"**

25. Therefore, before we can believe in the Savior, what is necessary? **We must hear of Him.**

26. Why do not the heathen believe in the Savior? **Because they have not heard of Him.**

27. Now, it depends a great deal upon our informant whether we believe his word or not. When a man is known to be a liar, how would we regard anything he says? **We would not believe what he says.**

28. But when an honest, trustworthy man tells us a thing, how do we regard it? **We believe it.**

29. So the apostle says in the first epistle of St. John, chapter 5, verse 9,: **"If we receive the witness of men, the witness of God is greater: For this is the witness of God which he hath testified of his Son."**

30. If we believe what trustworthy men say, much more should we receive whose word? **Much more should we receive God's word, his testimony.**

31. And where does God tell us what we are to believe? **He tells us in the Bible.**

32. What is the Bible? **The Bible is God's word.**

33. And how should we regard everything which the Bible teaches? **We should regard it as absolutely true.**

34. What does the Savior say of God's word John 17, 17.? **"Thy word is truth."**

35. Now repeat John 3, 36. **"He that believeth not the Son shall not see life."**

36. When the Savior speaks to us in His word, how should we regard what he says? **We should believe him.**

37. But what does the Savior here say of him who does not believe him? **He shall not see life.**

38. Thomas did not at first believe the report of the Savior's resurrection. He wanted to see before he would believe. But what did the Savior himself say to him? John 20, 29. **"Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed."**

39. The things which we believe as Christians we believe not because we see them. Tell me some of the things which we do not see and yet believe. **We do not see God and yet we believe in Him. We do not see heaven and yet we believe there is a heaven.**

40. Repeat Heb. 11, 1. **"Faith is the substance of things hoped for, and the evidence of things not seen."**

41. Our Christian faith has to do not with visible but with what kind of things? **With things not seen, invisible things.**

42. It deals not only with things that are present, but also with what kind of things? **With things hoped for.**

43. Yes, and these invisible things are just as real as the things we see; and the future things are just as true as the things which are present. How then should we regard that which we hear from the word of God? **We should regard it as reliable and true.**

44. Not only must we hear and regard as true what God tells us, but what is the last and chief part of faith according to question 154? **That we put our confidence in God and what he tells us.**

45. When you say of a certain doctor: I have no faith in him, what do you men? **I mean, I do not trust him.**

46. Or if you say of another: I have great faith in him, what do you mean? **I mean, I consider him a good doctor, I have confidence in him and am willing to entrust myself to his care.**

47. Yes, and that is just what we mean when we say: I believe in God, only that we trust him more than we trust any man. Give me another word for the word believe. **I trust, I depend upon, I have confidence in.**

48. When the scriptures say of Abraham, Gen. 15, 6, that he believed God, what do they mean? **They mean, Abraham trusted in God, he had confidence in Him, he depended upon him.**

49. (155) "What does it mean to believe in God the Father, Son, and Holy Ghost?" **"To hold him alone to be the true God, and to put our confidence in Him and his promises."**

50. Look at question (not answer) 155 and tell me what little word is printed in italics? **The little word "in".**

51. We are not simply to believe that there is a god. There are some people foolish enough not to believe even the existence of God. What do the Scriptures say of such people? Ps. 14, 1. **"The fool hath said in his heart, there is no God."**

52. What do the Scriptures call such a man? **They call him a fool.**

53. But we are not simply to believe that there is a God. This even the Devil believes, as we see from James 2, 19. **"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."**

54. The devils believe that there is a God. But they have no confidence in him, in fact, the apostle tells us the very opposite is the case. How do they regard God? **They tremble they are afraid of him.**

55. Yes, they tremble at the thought of His justice. They do not believe *in* God. But we believe *in* God. And who is the God in whom we believe? **He is God the Father, Son, and Holy Ghost.**

56. And what do we hold him to be? **We hold him to be the only true God.**

57. And what else does this little word "in" express? **It expresses that we put our confidence in him and his promises.**

58. How does Luther express this in his explanation of the first commandment? **"We should fear, love, and trust in God above all things."**

59. (156) "Why do you say in the first article: I believe in God the Father?" **"Because the first person in the Godhead is not only the Father of our Lord Jesus Christ, but through Him also our Father."**

60. As how many persons has God revealed himself? **As three.**

61. Which is the first person? **God the Father is the first person.**

62. Whose father is the first person of the Godhead? **He is the father of our Lord Jesus Christ.**

63. This we see plainly from Eph. 3, 14. 15. **"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."**

64. But God the Father is not only the father of our Lord Jesus Christ, but through Him He is also whose father? **He is also our Father.**

65. If Christ is our brother, and God is Christ's Father, then in what relation does God stand to us? **He is our Father.**

66. So we read John 8, 12. **"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name."**

67. What is here said of those who receive Christ, that is, believe on His name? **To them God gave power to become the sons of God.**

68. Likewise in the 103rd Psalm, verse 13, God is called our Father. **"Like as a father pitieth his children, so the Lord pitieth them that fear him."**

69. What a comforting truth this is that the great God is our dear Father! And through whom does God enter into this relation with us? **Through our Lord Jesus Christ.**

70. Only those who acknowledge Christ to be their Lord, that is, true Christians, can truly regard God as their Father. Read what is written of Christ John 1, 14. **"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of the Father, full of grace and truth."**

71. Christ is the only begotten Son of God. He is, so to speak, by nature the Son of God. And who are the sons of God by adoption? **Christians are the sons of God by adoption.**

72. And this is a great honor, as we read in 1 John 3, 1. **"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."**

LESSON 45. CREATION.

(Question 157-159.)

1. What do we call God in the first article of the Creed. **We call him Father.**

2. Which attribute of God do we mention in this article? **We call God almighty.**

3. (157) "Why do we add: almighty? **"Because in creation, which is especially ascribed to the Father, the omnipotence of God above all most gloriously manifested itself."**

4. To which person of the Trinity is the work of creation especially ascribed? **To God the Father.**

5. What does it mean when I say God is almighty? **That he can do whatsoever he wills.**

6. In which work especially did God show that he is almighty? **In the work of creation.**

7. Read Rom. 1, 20. **"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."**

8. God himself is invisible. We can not see him, but what can we see? **We can see his works.**

9. And what do these works show? **They show his eternal power and Godhead.**

10. Let me give you an example of something in nature which we can not see, though we can see its effects. What is it that drives our street cars? **It is electricity.**

11. Can you see electricity? **No, we can not see it.**

12. But what can you see in connection with it? **We can see what it does, how it works.**

13. Read Ps. 104, 24. **"O Lord, how manifold are thy works! In wisdom hast thou made them all: and the earth is full of thy riches."**

14. What is here said of the works of God? **They are manifold.**

15. Children, look around you and see the endless variety of plants and animals on the earth; the endless number of stars in the heavens; the endless variety of fish in the sea. How is God said to have made all these things? **He made them all in wisdom.**

16. What a wise arrangement it is that day and night follow each other, that the seasons come and go in their order, that every plant has its own seed, that every animal produces its own kind, that every plant and animal finds just those things and conditions which are necessary for its existence. When we see a fine clock or piece of machinery and observe how accurately every part fits into the other and into the whole, and how well it performs its work, what are we led to admire in the workman who made it? **We are led to admire his skill.**

17. For the same reason, which of his attributes should God's works prompt us to adore? **We should adore his wisdom.**

18. (158) "What benefactions are enumerated in the explanation of this article?" **"Two: first, the creation of all things; and second, their preservation and gŏvernment, or providence."**

19. Which is the first subject which we are to consider in connection with this article? **The creation of all things.**

20. Suppose you were looking at a beautiful building, and some one would say: this building has always been. What would you say of such a statement? **I should say: it is not true.**

21. And why? **Because the building must have had a beginning, it can not have existed always.**

22. And suppose some one would say of this building: it was not made, it just came of itself. What would you say of this statement? **I would say, It is not true.**

23. And why? **Because nothing comes of itself. Some one must have made the building.**

24. Now read Heb. 3, 4. **"For every house is builded by some man; but he that built all things is God."**

25. What do we call God the Father in this first article? **We call him the Maker of heaven and earth.**

26. (159) "Why, then, do you call God the Father: Creator of heaven and earth?" **"Because He by his almighty Word called all things into being."**

27. What did God the Father do? **He called all things into being.**

28. So we read in the very first sentence of the Bible. Read it. **"In the beginning God created the heaven and the earth."**

29. Here we have a plain statement of the fact that the world did not always exist, but what is said of the world? **The world was created.**

30. We also have a plain statement of the fact that the world did not come of itself. What is said here of God very plainly? **That God created the heaven and the earth.**

31. Now let us see what it means to create a thing. What does this answer to question 159 say that God did with all things? **He called all things into being.**

32. That is, he made things to be that had not existed before. To create a thing means to call it into being. A carpenter may make a house, but what must he have before he can make it? **He must have wood, stone, glass, iron, and all the material out of which the house is made.**

33. But when God made the world, what was there that he could use? **There was nothing.**

34. By what word do we express this idea of making something out of nothing? **By the word "create."**

35. For example, whilst a tailor can *make* a coat, what expression would be misleading? **He can create a coat.**

36. Men can make things, that is, they can take material and fashion it into buildings, garments, works of art, and the like; but who alone can create, that is, make something out of nothing? **God alone can do this.**

37. Read Heb. 11, 3. **"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."**

38. How were the worlds framed, that is, made? **The worlds were framed by the Word of God.**

39. When God wanted light what was the only thing necessary for him to do? Read Gen. 1, 3. **"God said: let there be light."**

40. He simply said: let there be light, and what was the result? **There was light.**

41. When God calls a thing, it is his word that makes it. Read Ps. 33, 9. **"For He spake and it was done; he commanded and it stood fast."**

42. What kind of a word must that be by the mere speaking of which things are called into being? **An almighty word.**

43. And what things did God thus create, or call into being? **He called all things into being.**

44. Read John 1, 3. **"All things were made by him, and without him nothing was made that was made."**

45. When did God make heaven and earth? Tell me from the first verse of the Bible. **"In the beginning."**

46. And this was about 6000 years ago. Now read the second verse in the Bible. **"The earth was without form and void; and darkness was on the face of the deep, and the Spirit of God moved upon the face of the waters."**

47. God did not create the world in an instant, although he might have done so. He created the world in a certain time and in a certain order. First he made the material out of which the earth was to be formed. This material at first was an orderless and shapeless mass. How long this condition lasted we are not told, but in due time God brought order out of confusion. In how many days did God make heaven and earth? **In six days.**

48. So we read Ex. 20, 11. **"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day."**

49. Now turn to Gen. 1, and tell me from verses 1 to 5 what God made on the first day? **He made light on the first day.**

50. Tell me from verses 6 to 8 what God made on the second day. **He made the firmament on the second day.**

51. Yes, he divided the things above from the things below. He separated the earth from the sky. Now tell me from verses 9 to 13: what did God make on the third day? **He separated the land from the water.**

52. And after the dry land had appeared, what did God cause the earth to bring forth? **God caused the earth to bring forth grass, herbs and fruit-trees.**

53. Tell me from verses 14 to 19: what did God make on the fourth day? **He made the sun, moon, and stars.**

54. Tell me from verses 20 to 23: what did God make on the fifth day? **He made fish and birds on the fifth day.**

55. Now tell me from verses 24 to 28: what did God make on the sixth day? **He made animals and human beings.**

56. Which was the last thing that God made? **The last thing that God made was man.**

57. After God had made the world, how did he regard the work of his hands? Tell me from verse 10. **"God saw that it was good."**

58. The same we find with reference to his other works, as we see from verses 12, 18, 21, 25, and 31. Therefore, what kind of a creation must it have been since a perfect God was satisfied with and found it good? **It must have been a perfect creation.**

59. Now read Gen. 2, 1. **"Thus the heavens and the earth were finished, and all the host of them."**

60. What is here said of the heaven and the earth? **It is said that they were finished.**

61. That is, it was all done, it was complete. And nothing new has been made since. No new kinds of creatures have been created since this beginning of things. Neither did one kind of plant or animal grow, or develop, out of another. What is said of plants Gen. 1, 12? **"The earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind."**

62. And what did God say of fish and fowls verse 22. **"God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let the fowls multiply in the earth."**

63. And what did God say of the beasts? Verse 25. **"God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind."**

64. God made everything after its kind, and these kinds are fixed. There may be an endless variety of one kind. So there may be many varieties of potatoes, but they are always potatoes. There may be many varieties of cabbage, but it is all cabbage. There may be many varieties of dogs, but they are all dogs. There may be many varieties of horses, but they are all horses. There is not a particle of evidence that one kind ever grew into, or developed, into an other kind. And why can there never be such a development? **Because God at creation made and fixed the kinds.**

65. Read Rev. 4, 11. **"Thou art worthy, O Lord, to receive glory and honor and power, for thou hast created all things, and for thy pleasure they are and were created."**

66. Now let us see what object God had in making the world. Read what is written Ps. 19, 1. **"The heavens declare the glory of God; and the firmament showeth his handiwork."**

67. He made the world for his own glory. What glorious attributes does the creation of the world show us with reference to God? **It shows us his power and wisdom.**

68. Yes, and it shows also his goodness. Read what is written Ps. 115, 16. **"The heavens, even the heavens, are the Lord's: but the earth hath he given to the children of men."**

69. To whom did the Lord give the earth? **To the children of men.**

70. So we read in the story of creation, Gen. 1, 29. **"And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat."**

71. For our sakes God made heaven and earth. For whose use and service is everything in the world? **For the use of man.**

72. He prepared the world as our dwelling-place, and furnished it with an endless variety of creatures for our use. Now tell me from Luther's explanation of the first article what induced God to do this? **"All this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."**

73. And now tell me from the same explanation what we owe him for this goodness. **"For all which it is my duty to thank and praise, to serve and obey him."**

LESSON 46. GOOD ANGELS.

(Question 160-163.)

1. Who created heaven and earth? **God created heaven and earth.**
2. What does it mean to create a thing? **It means to make it out of nothing, to call it into being.**
3. What part of speech is the word "create"? **It is a verb.**
4. Form a noun out of this verb. **Creator.**
5. Creator is the one who creates. But what is that which he creates called? **It is called a creature.**

6. (160) "What do we accordingly understand by creature?" **"Everything that God created, whether visible or invisible."**
7. According to this, how many kinds of things did God make? **He made two kinds of things, visible and invisible.**
8. This we see from Col. 1, 16. Repeat the passage. **"For by him were all things created, that are in the heaven, and that are in earth, visible and invisible."**
9. What are visible creatures? **They are creatures that we can see.**
10. Mention some of these. **Hills, rivers, grass, trees, flowers, animals, birds, clouds and stars.**
11. But this is not all of God's creation. Besides these visible, what other creatures did he make? **He also made invisible creatures.**
12. What are invisible creatures? **Creatures that we can not see.**
13. Yes, and these are just as real as the things we see. The fact that we can not see them is no proof that they do not exist. God's word plainly says that he created not only the things that are in the earth, but also what other things? **The things that are in the heaven.**
14. Not only did he make visible things, but what other things? **He also made things invisible.**
15. (161) "Which are the chief creatures?" **"Angels and mankind."**
16. Which of these are visible? **Mankind.**
17. And which are invisible? **Angels.**
18. (162) "How many kinds of angels are there?" **"Two: good and bad."**
19. (163) "What are good angels?" **"Good angels are holy and blessed spirits, who ever praise God, fulfill his command, and protect the just."**
20. Tell me from this answer: what kind of beings are good angels? **They are spirits.**
21. What does the Savior say of a spirit Luke 24, 39? **"A spirit hath not flesh and bones as ye see me have."**
22. Angels, because they are spirits, have not flesh and bones; that is, they have no bodies. Usually angels are pictured in human form with wings. But this is only a pictorial representation. Sometimes angels have assumed human form in order that they might be seen of men. In this form the angels appeared to Abraham on the occasion when God wanted to tell him of the coming destruction of Sodom and Gomorrah. Gen. 18, 1-22. Who were the men which appeared to Abraham on this occasion? **They were angels.**
23. Here angels assumed human form for a short time. Angels, however, are not bodily creatures, but what? **Angels are spirits.**
24. In connection with which subject have we already considered the word "spirit"? **When we considered the question: What is God?**
25. What answer can you give to this question? **God is a spirit.**
26. Yes, and the angels are spirits. But there is a great difference between God and the angels. Who made God? **God was not made. He is eternal.**
27. Who made the angels? **God made the angels.**

28. Then what difference is there between God and the angels as to their origin? **God is an uncreated spirit, while the angels are created spirits.**

29. Now what kind of spirits does our answer say the good angles are? **They are holy and blessed spirits.**

30. What do we mean by saying the good angels are holy? **They are pure, perfect, without sin.**

31. Repeat what the Savior says of good angels Matth. 18, 10. **"Their angels do always behold the face of my Father which is in heaven."**

32. They stand before God, beholding his face. But only what kind of beings can stand before the holy God and behold his face? **Only holy beings.**

33. So the good angels were created, and so they have remained. But our answer not only says they are holy, but what else is said of good angels? **They are blessed.**

34. That means they are happy. Now let us see what their employment is. According to our answer 163, what is the first thing they do? **They ever praise God.**

35. Repeat Ps. 103, 20. **"Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."**

36. "Bless the Lord," here means: praise the Lord. Can you think of a case in which the multitude of the heavenly host, that is, the angels, praised God here on earth? **At the birth of the Savior.**

37. What did they say or sing to the praise of God? Luke 2, 13. **"Glory to God in the highest, and on earth peace, good will toward men."**

38. This is one of the finest hymns of praise that was ever uttered. And by whom was it spoken or sung? **By the angels.**

39. But the Old Testament also tells us about the angels praising God. Read Isa. 6, 1-3, and tell me what hymn did the Seraphim, that is, a high order of angels, sing? **"Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of his glory."**

40. So we should learn from the angels to sing and praise God, and when we once get to heaven we will join in their songs of praise. Now let us see what else do good angels do. **They fulfill God's command.**

41. The word "angel" means a messenger. For this reason angels are pictured with wings, to indicate that they are quick to do God's bidding; they fly, as it were, on his errands. What is said of the employment of good angels in Ps. 103, 20? **"They do his commandments, hearkening unto the voice of his word."**

42. Let us now see some instances in which the angels acted as God's messengers. Who was it that acted as God's messenger when He wanted to tell Zacharias that his wife Elizabeth should bear him a son? Luke 1, 11-19. **The angel Gabriel.**

43. And to whom was this same angel sent six months later, to tell her that she was to be the mother of the Savior? Luke 1, 26-33. **To the virgin Mary.**

44. So God uses the angels as his messengers. But our answer 163 also tells us that they have something special to do with reference to the just. What is it? **They protect the just.**

45. So we read Heb. 1, 14. **"Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?"**

46. What are the good angels here called? **They are called ministering spirits.**

47. That means spirits who serve. And whom do they serve? **They serve those who shall be heirs of salvation.**

48. And who shall be heirs of salvation? **The just, those who truly believe in the Savior.**

49. Now read Ps. 91, 11. 12. **"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."**

50. Read also Ps. 34, 7. **"The angel of the Lord encampeth about them that fear him, and delivereth them."**

51. Now let us also see some examples of how the angels protect the just. Read what Daniel says Dan. 6, 22. **"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."**

52. What was done with Daniel because he would not cease praying to God? **He was thrown into the lions' den.**

53. And how did God protect him in this great danger? **He sent his angel to shut the lions' mouths.**

54. When wicked king Herod undertook to kill the infant Savior, how did the Lord warn Jeseph of the danger? Matth. 2, 13. **He sent his angel, and told him to flee into Egypt with the child.**

55. When Peter was in prison and in danger of losing his life, how was he delivered? Acts 12, 5-11. **God sent an angel to lead him out.**

56. In the life of the Savior the angels very frequently acted as his servants. What is said of the angels in reference to Christ immediateely after his temptation in the wilderness? Matth. 4, 11. **The angels came and ministered unto him.**

57. How was he served by an angel during his great agony in the garden of Gethsemane? Luke 22, 43. **"There appeared an angel unto him from heaven and strengthened him."**

58. So the angels are sent by God to protect his children. They are our unseen guardians. Even in death they are near us and ready to bear our souls to heaven, as we learn from the story of poor Lazarus. What is said of him Luke 16, 22? **"It came to pass that the beggar died, and was carried by the angels into Abraham's bosom."**

59. And when the Savior comes again at the end of days to judge the world, who will be with him? Matth. 25, 31. **All the holy angels.**

60. Children, let us thank God that he made the angels to be our unseen servants. Let us endeavor to be pure and holy as they are. Let us cheerfully do the will of God as they do

LESSON 47. BAD ANGELS.

(Question 164.)

1. How many kinds of creatures did God make according to question 160? **He made two kinds of creatures, visible and invisible.**
2. Who are the invisible creatures? **The invisible creatures are the angels.**
3. How many kinds of angels are there? Question 162. **There are two kinds of angels, good and bad.**
4. In our last lesson we considered what the Bible says about good angels.. What is the subject of today's lesson? **The subject of today's lesson is bad angels.**
5. (164) "What are bad angels?" **"Bad angels are spirits who have fallen from God, and, as His sworn enemies, strive to offend Him and deceive man."**
6. What kind of beings are bad angels? **Bad angels are spirits.**
7. Like good angels, they have no material bodies. They are sometimes represented in human form, having the wings of a bat, with a tail and horns. All this is simply to represent the hatefulness and wickedness of bad angels. According to our answer, what great change did the bad angels undergo? **They fell from God.**
8. Then where must they originally have been? **They must have been with God.**
9. And as only that which is pure and holy and good can be with God, what must the bad angels have been before they fell from God? **They must have been good and holy.**
10. Who made all things in heaven and on earth? **God made all things.**
11. And what are we told in Gen. 1, 31. concerning everything that God had made? **"God saw everything that he had made, and behold, it was very good."**
12. How, in consequence, must the bad angels have been when they were created? **They must have been very good.**
13. Yes, they were very good. God made only good angels. But not all angels remained as God had made them. What is said in our question 164 of bad angels? **They fell from God.**
14. So we read in the Epistle of Jude, verse 6. **"The angels which kept not their first estate, but left their habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."**
15. What are we here told that some angels did not keep? **They kept not their first estate.**
16. That is, they did not remain as God made them. And what is said of their habitation? **They left their habitation.**
17. Their habitation, or home, was heaven. This they left. For after they became bad, they could not remain in the presence of God. What does the Savior say of the Devil, John 8, 44? **"Ye are of your father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."**

18. He was in the truth, that is, truthful at first, but he did not remain as he was. When the devil fell from God, who is pure and holy, what did he become? **He became wicked.**

19. Now read 1 John 3, 8. **"He that committeth sin is of the devil; for the devil sinneth from the beginning."**

20. In these passages we are told that the devil sinned from the beginning, that he was the first one to sin. Sin had its beginning in him. And now, whom do all follow who sin? **They follow the devil.**

21. We are not told what special sin the devil committed, but this we know that the bad angels did not fall into sin because they could not help it. How, then, came they to sin? **They sinned and fell from God of their own free will.**

22. Tell me from our question 164: in what relation do the bad angels now stand to God? **They are his sworn enemies.**

23. What were they before they had sinned? **They were his friends.**

24. But now they are what? **They are his enemies.**

25. They no longer love God as they did at first, but what do they do? **They hate God.**

26. Our answer says they are what kind of enemies of God? **They are sworn enemies.**

27. That is, they never can or will be anything else but enemies. All men are by nature sinners and, insofar, God's enemies. But man can be changed from an enemy into a friend and child of God. This is done by faith in Jesus Christ our Savior. But no such change can ever take place with the devil and his angels. What will they always remain? **They will always remain enemies of God.**

28. Yes, this we must conclude from the second half of the passage just read, Jude, verse 6. **"He hath reserved in everlasting chains under darkness unto the judgment of the great day."**

29. There is no hope for the devil, but only a fearful waiting unto judgment. Now tell me from our question 164: what is the employment of the bad angels. **They strive to offend God and deceive man.**

30. What is the first thing they do? **They strive to offend God.**

31. And why do they strive to offend God? **Because they hate him.**

32. How is God offended? **God is offended by sin.**

33. Yes, as we have already learned, God is most deeply offended by sin, and what is satan's greatest pleasure? **Satan's greatest pleasure is sin.**

34. Now tell me further from our question: what else do the bad angels strive to do? **They strive to deceive man.**

35. What was the last and most perfect work of God, his masterpiece, so to speak? **Man was the last and most perfect work of God.**

36. Yes, and man was God's chief delight. He enjoyed this his most perfect work above all else that he had made. So when Satan set about to offend God, he tried to destroy his noblest work. How was man created? **Man was created in the image of God.**

37. Did he remain in this condition? **He did not.**

38. What horrible change took place in man? **He fell into sin,**

39. Now let us see how this was brought about. Turn to the third chapter of Genesis, and tell me from the first verse who came to the woman and tempted her to sin? **The serpent.**

40. In Rev. 12, 9. we are told who this serpent is. Read the passage. **"The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."**

41. Satan came to Adam and Eve in the form of a serpent, and for what purpose? **To tempt them, to deceive them.**

42. Did he succed in his evil purpose? **Yes, he did.**

43. He succeeded only too well, and he has been at it ever since. He still tries to deceive men. This we see from the life of the Savior. Satan tried to deceive even him and to lead him into sin. Read Matth. 4, 1. **"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil."**

44. By whom was the Savior tempted? **He was tempted by the devil.**

45. The devil tried to get the Savior to doubt God's word, yet, to fall from God and to fall down and worship him instead of God. Now let us see what success satan had in tempting Jesus. Read what is written in the 10th and 11th verses of this chapter. **"Then saith Jesus unto him, get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him."**

46. How did Jesus meet every temptation of the devil? **He met it with scripture. He always said: It is written, and quoted a passage of scripture.**

47. Let us learn from this that the written word of God is the great weapon with which we, too, are to oppose the temptations of the devil.

48. Now read 1 Peter 5, 8. **"Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour."**

49. What is the devil here called? **He is called our adversary.**

50. Yes, he is against us. He is our chief enemy. And what does the apostle compare him to? **He compares him to a roaring lion.**

51. Were you ever at the zoological gardens just before the lions were fed? Why do they roar so terribly? **Because they are hungry.**

52. Just as a roaring lion looks for food to devour, so satan seeks to devour men, that is, to destroy them through sin. Which admonition, therefore, does the apostle address to us? **He admonishes us to be sober, to be vigilant, and to resist him steadfast in the faith.**

53. Yes, just as the Savior resisted him. How did he resist the devil? **He resisted him with the Word of God.**

54. Children, you will all be tempted to sin. And when such temptations come, remember from whom they come. Who is it that tempts to sin? **It is the devil.**

55. Then also remember the real weapon of defense in such times of temptation. Which is the only reliable weapon of defense in temptation? **The Word of God.**

56. Let us hold fast to God's word, and we can successfully resist all temptations to sin. Let us ask God to give us strength to resist satan when he tempts us to sin and offend God. When Potiphar's wicked wife tempted Joseph to sin, whose instrument was she in this temptation? **She was the devil's instrument.**

57. What did Jeseph answer when he was tempted? Gen. 39, 9. **"How can I do this great wickedness and sin against God?"**

58. The fear of God was in Jeseph's heart. The word of God was before his eyes, and what did this enable him to do? **It enabled him to resist the temptation.**

LESSON 48. THE CREATION OF MAN AND THE IMAGE OF GOD.

(Questions 165-166.)

1. Who created all things? **God created all things.**
2. How many kinds of things did God create? **God created two kinds of things, visible and invisible.**
3. Which are the invisible creatures? **The angels are invisible creatures.**
4. Which of the visible creatures did God create last? **Human beings.**
5. And this was the crowning work of God's visible creation. Which is chief among visible creatures? **Man is chief among the visible creatures.**
6. (165) "Why is man chief among visible creatures?" **"Because God created him in his own image."**
7. Let us read the story of man's creation, as it is written Gen. 1, 26-27. **God said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."**
8. How did God create light? Gen. 1, 3. **He said: "Let there be light, and there was light."**
9. When he wanted to create plants, how did he go about it? Gen. 1, 11. **God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind."**
10. When he wanted to make animals, what did he do? Gen. 1, 24. **God said: "Let the earth bring forth the living creatures after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so."**
11. But when he wanted to create man he did not simply say: let there be, but he said: let us make man. He held a council, as it were, with himself. He had an image, a model for the creation of man. How did he make man? **He made man in his own image, after his own likeness.**
12. What is the image of a person? **It is a picture of the person.**
13. Whom does the image, or picture, of a person resemble? **It resembles the person.**

14. For this reason who was man like when he was created? **He was like God.**
15. The image of a person is not like the person in every respect. Therefore man was not like God in all things. But he did resemble his Maker in some things.
16. (166) "Wherein did the image of God consist?" **"In the perfection of the whole man, chiefly in righteousness and true holiness."**
17. What is the first thing here stated in which man was like God? **In the perfection of the whole man.**
18. God is what kind of being? **God is a perfect being.**
19. There is nothing wrong with him. He is just as he should be. He could not be better than he is. And if man was created in the likeness of God, what kind of being must he have been? **He must have been a perfect being.**
20. Can you tell me what this means? **He was just as he should be. There was nothing wrong with him. He could not have been better than he was.**
21. Repeat the explanation of the first article of the creed. (Question 152). **"I believe that God has made me and all creatures."**
22. That will do for the present. Here you confess that God not only made all creatures, but what do you confess particularly? **I confess that he made me.**
23. Now go further in this explanation and tell me: what did God give you? **"He has given me my body and soul."**
24. Stop a moment. What are the two parts of man? **Body and soul.**
25. Let us now hear what the Scriptures say concerning the creation of man's body and soul. Read Gen. 2, 7. **"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."**
26. How did God form the body of man? **He formed it out of the dust of the ground.**
27. There is nothing more beautiful than the human body. And yet, our bodies are no longer what the human body was at creation. We are troubled with all kinds of aches and pains, with imperfections and diseases. But how was man's body at creation? **It was perfect.**
28. There was perfect harmony in every part, and every member of the body fulfilled perfectly the work for which it was made.
29. There are several members of the body mentioned in the explanation of the first article. What are they? What did God give you? **He gave me my eyes, ears and all my members.**
30. What did God give you eyes for? **He gave me eyes to see.**
31. And what a wonderful thing the eye is! We look at the green fields and the blue sky, and the image of what we see is reflected upon our minds.
32. What did God give you ears for? **He gave me ears to hear.**
33. What a wonderful thing the ear is! It catches sound, and this sound makes an impression on the mind. We hear a man making sounds with his voice, and through these sounds the thoughts of his soul are carried into our own souls, so that we understand what he says. Can you mention any other members of the body that God gave you? **He also gave me hands and feet.**

34. What did he give you hands for? **He gave me hands to work.**

35. What a wonderful thing the human hand is! There is no instrument like it in all the wide world. Think of what a man can do with his hands. He can till the ground, build houses, write, do needlework, paint, play musical instruments, and do an endless variety of other things. What did God give you feet for? **He gave me feet to stand and walk.**

36. All other creatures creep, or walk on all fours. But how does man walk? **He walks upright.**

37. Yes, in his walk as well as his work man is far above any other creature. But what else did God give you besides your body? **He also gave me my soul.**

38. And in the soul he gave you most wonderful gifts. Some of them are mentioned in the explanation of the first article. What gifts, or powers, of soul did God give you? **He gave me my reason and all my senses.**

39. How many senses have you? **I have five senses.**

40. What are the five senses? **Sight, hearing, taste, touch and smell.**

41. These senses are the windows of the soul, through which it looks out upon the world. They are the hands through which it lays hold of the outward world. When we see, hear, touch, taste or smell things we begin to think about them. This power we call reason. What you see or hear today you know tomorrow. What do you call that power by which you keep things which you see or hear? **We call it memory.**

42. We are able to feel pleasure and pain, we are able to form conclusions and to decide on a course of action. Who gave us all these powers of the soul? **God gave them.**

43. In view of all this, what does the psalmist say Ps. 139, 14? **"I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well."**

44. But, according to question 166, wherein did the image of God chiefly consist? **It consisted chiefly in righteousness and true holiness.**

45. In Eph. 4, 24 we are told how man was created and in what respect he resembled God. Read the passage. **"Put on the new man, which after God is created in righteousness and true holiness."**

46. The new man is created after the image of God and wherein does this image consist? **It consists in righteousness and true holiness.**

47. God is righteous. There is no sin in him. He is truly holy, without fault or blemish. And so man was at creation. He was morally a perfect being. So we read Eccles. 7, 29: **"Lo this only have I found, that God hath made man upright; but they have sought many inventions."**

48. Read Gen. 2, 25. **"And they were both naked, the man and his wife, and were not ashamed."**

49. Usually, how do men feel about being naked? **They are ashamed to be naked.**

50. But how do little children feel about being naked? **They are not ashamed.**

51. That is because they are, in a way, innocent. When have we reason to be ashamed? **When we do wrong.**

52. Yes, shame is the result of sin. Now, why were Adam and Eve not ashamed of being naked? **Because they were innocent.**

53. Repeat Col. 3, 10. **"Put on the new man, which is renewed in knowledge, after the image of him that created him."**

54. Here, again, we are told that man was created after whose image? **Man was created after the image of God.**

55. Read what is written Gen. 2, 10-23, and tell me what did Adam do with the creatures which God brought before him? **He named them.**

56. This required a knowledge of how they were made and how they lived. Therefore, being able to name these creatures, what kind of being must he have been? **He must have been an intelligent being.**

57. Yes, he must have had a knowledge, something like the knowledge which the Creator had. Now read Gen. 1, 26. **"God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."**

58. Man was to have dominion over all the earth. He was to rule over everything. And whom did he resemble and represent in this ruling? **He resembled and represented God.**

59. Now read Gen. 2, 8. **"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."**

60. Where did man live? **He lived in Eden or Paradise.**

61. What kind of place was paradise? **Paradise was a beautiful place.**

62. Yes, a place of perfect happiness. In what condition, therefore, must Adam and Eve have lived in this place? **They must have lived in perfect happiness.**

63. And in this respect they were like God who is perfectly happy. Now read Gen. 2, 17. **"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**

64. What should follow if they ate of the forbidden fruit? **They should die.**

65. So it is evident that up to that time they were not subject to death, and had they not sinned, they never would have died. What word expresses this condition? **The word immortal.**

66. Yes, they were immortal, and in this respect were like God. God can not die. In what respect, then, were they like God? **They were immortal, they need not die.**

LESSON 49. PROVIDENCE.

(Questions 167-172.)

1. Repeat the explanation of the first article of the Creed. (Question 152). **"I believe that God has made me and all creatures; etc.**

2. Here you confess that God has made you and all creatures. That he has given you body and soul, eyes, ears and all your members, your reason and all your senses. But what more do you confess? **I also confess that he preserves me and all creatures.**

3. This preservation of all things we call providence. The word "providence" is what part of speech? The word "providence" is a noun.
4. Can you give me a verb similar to this noun? The verb "provide."
5. When we say that a father provides for his children what do we mean? We mean that he cares for them, he gives them what they need.
6. (167) "With what words in the explanation are the blessings of God's providence further described?" "I believe that God still preserves me and all creatures; and gives me clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that he daily provides me with all that I need to support this body and life, that he defends me against all danger, and guards and protects me from all evil."
7. God preserves you, and what does he give you for your preservation? He gives me all that I need to support this body and life.
8. Mention some things which we need for our support in this life? We need clothing, shoes, meat, drink, house, home, wife, children, fields, cattle and the like.
9. From whom do we get these things? God gives them to us.
10. Yes, for food we need grain, fruit, vegetables and meat. Who causes these things to grow? God makes these things grow.
11. The explanation also tells us how God provides us with these things. What does it say? God provides us with these things richly and daily.
12. In this world we are surrounded with all manner of danger. What does the explanation say about these dangers? God defends me from all danger.
13. And what does it say with reference to evil? God guards and protects me from all evil.
14. (168) "Why is this added to the article of creation?" "Because God has not forsaken his work as an architect leaves the house that he has built, but he preserves the things He created, and governs them according to his fatherly wisdom."
15. When a house is built, what would become of it if left entirely to itself? It would in time fall to pieces.
16. Yes, it would go to ruin. It would soon be no more. And what would become of the world if God left it to itself? It would pass away.
17. Yes, it would return to nothing, whence God had called it at creation. This is true not only of the whole world but of us human beings also. What do we read Acts 17. 27. 28? "He is not far from every one of us: for in him we live, and move and have our being."
18. God did not cease to exercise his divine power when he had finished the work of creation, but continues to exercise it, as we learn from John 5, 17. "My Father worketh hitherto, and I work."
19. (169) "What do you accordingly understand by the providence of God?" "This, that God preserves and governs all creatures to his glory and to the salvation of the saints."
20. Heaven and earth do not preserve themselves. But who preserves them? God preserves them.

21. Can you give me a Scripture passage for this? Heb. 1, 3. **"He upholds all things by the word of his power."**

22. Read also Rom. 11, 36. **"For of him, and through him, and to him are all things."**

23. Repeat also in this connection Col. 1, 17. **"By him all things consist."**

24. God preserves the whole order of nature, day and night, summer and winter, seed time and harvest. What did God say to Noah Gen. 8, 22? **"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."**

25. Just imagine what would follow if this order of nature were done away with. Suppose that for a whole year the sun would not shine. What would follow with all vegetable life? **All plants and trees would die.**

26. And if all plants and trees would die, if there were no grass, vegetables, or fruit, what would become of all animals and of man? **They would die.**

27. So it is to God that we owe the preservation of our lives. All living creatures look to him for food. Repeat Ps. 145, 15. 16. **"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."**

28. Read also Ps. 104, 27-32. What do we learn from this passage? **We learn that God provides for all his creatures.**

29. Now if we know that God provides for us how should we feel about it? **We should trust in him and not worry.**

30. What does the apostle say 1 Peter 5, 7? **"Casting all your cares upon him, for he careth for you."**

31. Read Matt. 6, 25-32 and tell me against what the Savior warns us here? **Against anxious cares, against worrying.**

32. Upon whom should we cast all our cares? **We should cast all our cares upon God.**

33. What does the apostle say Acts 14, 17? **"Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."**

34. God provides rain and sunshine. He cares even for those things which seem of little value in the world. Repeat Matt. 10, 29. 30. **"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."**

35. But even the great things in the government of the world are under his direction. Nothing is beyond his control as we see from Acts 17, 26. **"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."**

36. God exercises a special providence over man. So we read Prov. 16, 9. **"A man's heart deviseth his way: but the Lord directeth his steps."**

37. What does the psalmist say of his life, Ps. 31, 15? **"My times are in thy hand."**

38. The same we see from Job 14, 5. **"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."**

39. What a comforting thought that our lives are in God's hands, and that He directs even the thoughts of our hearts, as we see from Psalm 33, 13-15. "The Lord looketh from heaven; He beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works."

40. The same we see from Prov. 21, 1. "The kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

41. Even when things come over us that are evil, God overrules them for good. Repeat Gen. 50, 20. "Ye thought evil against me; but God meant it unto good."

42. These are the words of Joseph, which he spake to his brethren. What great evil did they do to their brother? They sold him into slavery in Egypt.

43. And yet what became of him there? He became the next man to the king.

44. And what great service was he able to render his father and the whole family? He supplied them with food and kept them during the famine.

45. So God permitted the evil and yet overruled it for good. So the apostle tells us God does with his children. Repeat Rom. 8, 28. "We know that all things work together for good to them that love God."

46. For God exercises his providence not only for his own glory, but what other object has he in view according to question 169? The salvation of the saints.

47. (170) "What moves God to show you such mercies?" "He does all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."

48. When Jacob came to his own country after a long absence in distant lands, where God had so richly blessed him and made him a man of wealth and the father of a large family, how did he feel about it? What did he say to God? Gen. 32, 10. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant."

49. No, we have not deserved God's goodness. What have we rather deserved by our sins? We have deserved God's anger and punishment.

50. Then what is it that moves God to be so kind to us? His fatherly goodness and mercy.

51. (171) "What then is your duty to this kind and merciful Father"? "For all which it is my duty to thank and praise, to serve and obey Him."

52. When any one does you a favor, what is the proper thing for you to do? I should thank him.

53. So we are admonished, Ps. 107, 1, with reference to God. "O give thanks unto the Lord, for he is good: and his mercy endureth forever."

54. And again let us hear Ps. 103, 1. 2. "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

55. But we should not only thank him in words but how else should our thanks be expressed? **Our thanks should also be expressed in acts.**

56. How can we do this? **When we serve and obey him.**

57. To this Ps. 100, 2, admonishes us. **"Serve the Lord with gladness."**

58. Repeat also Jer. 11, 4. **"Obey my voice and do them (my commandments) according to all which I command you: so shall ye be my people, and I will be your God."**

59. With what words do we conclude the explanation of this first article, as well as the second and third articles? **With the words: "This is most certainly true."**

60. (172) "Why do we conclude the explanation of each one of the three articles with the words: This is most certainly true." **"To testify that we heartily believe what we here confess."**

61. These things we do not simply confess with our lips, but why do we confess them? **Because we believe them with our hearts.**

THE SECOND ARTICLE

I. THE PERSON OF CHRIST

LESSON 50. THE NAMES OF THE SAVIOR.

(Question 173-179.)

1. Of what does the second part of the Catechism treat? **It treats of the three articles of the Christian faith, or the Creed.**

2. Of what does the first article treat? **It treats of creation.**

3. Of which person of the Trinity does it treat? **It treats of the first person of the Trinity, of God the Father.**

4. Of which person does the second article treat? **It treats of the second person, of God the Son.**

5. Of what work does the second article treat? **It treats of the work of redemption.**

6. (173) "Repeat the second article—of redemption." **"And in Jesus Christ, his only Son, our Lord," etc.**

7. Repeat the first article. **"I believe in God the Father Almighty, Maker of heaven and earth."**

8. Now, when you say in the second article: "And in Jesus Christ," what two words must be put in after the word "And" to make the sentence complete? **The words "I believe."**

9. Yes, here we confess our faith in Jesus Christ. And this is the very heart of our Christian faith. This faith in Jesus Christ is what really makes us Christians. So you see how very important this second article is. Repeat it again. **"And in Jesus Christ, his only Son, our Lord," etc.**

10. (174) "What does this mean?" **"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and his innocent sufferings and death, that I may be his own, and live under him in his kingdom and serve him in everlasting righteousness, innocence and blessedness, even as he is risen from the dead, lives and reigns to all eternity. This is most certainly true."**

11. (175) "How many parts does this article and its explanation contain?" **"Principally two: the first treats of the person of our Lord Jesus Christ; the second of his office."**

12. This first article tells us who Jesus Christ is. What question do you answer when you describe the person of Jesus Christ? **The question: Who is Jesus Christ?**

13. And what question do you answer when you describe his office, or work? **The question: What does he do?**

14. (176) "What words in this article treat particularly of Christ's person?" **"And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary."**

15. When you say: "His only Son," whose son do you mean? **We mean God's only Son, the only Son of God the Father.**

16. What do you say of the only Son of God in reference to us? **We say that he is our Lord.**

17. By whom was he conceived? **He was conceived by the Holy Ghost.**

18. Of whom was he born? **He was born of the Virgin Mary.**

19. (177) "Who accordingly is Jesus Christ?" **"True God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord."**

20. How many facts do you here state in answer to the question: Who is Jesus Christ? **Two facts.**

21. Which is the first? **The first is that Jesus Christ is true God.**

22. And which is the second? **The second is that he is true man.**

23. What is said of Him as true God? **He was begotten of the Father from eternity.**

24. And what is said of Him as true man? **He was born of the virgin Mary.**

25. Repeat the passage Rom. 9, 5. **"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."**

26. As to his flesh, that is, his human nature, from whom did Christ come? **He came from the Fathers.**

27. That is, from his human ancestors. He was a descendant of Adam, Noah, Abraham, and David, who were human beings, men; what must he also be accordingly? **He also must be a human being.**

28. But what else does the apostle say of Christ in this passage? **He says that he is God over all, blessed forever.**

29. So he is not a mere man, but what is he? **He is also God.**

30. By what two names do we usually call the Savior? **We call him Jesus Christ.**

31. (178) "Why is he called Jesus?" **"Because he is in truth what this name means, namely, our Savior."**
32. What does this name Jesus mean? **The name Jesus means Savior.**
33. What is a savior? **A savior is one who saves.**
34. When do men need a savior? **When they are in danger.**
35. In the answer to question 178, what are we told of Jesus, aside from the fact that he is called Savior? **We are told that he really is a Savior.**
36. Some people have names that do not mean anything. People often give a child a name simply because it sounds well. Not so with God. Now let us hear how the Savior got his name Jesus. Repeat Mat. 1, 21. **"She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."**
37. Here the angel Gabriel, the messenger of God, was talking to Joseph concerning his intended wife Mary and the child she should give birth to. What did he say as to the name of this child? **It was to be called Jesus.**
38. How, accordingly, did the child get this name? **God ordered it so.**
39. Yes, and God did this for a purpose. The child was to be exactly what this name said, namely what? **A Savior.**
40. Why did the angel say this child of Mary should be called Jesus? **Because he should save his people.**
41. From what was he to save his people? **He was to save his people from their sins.**
42. Joseph was a savior of his father's family during the famine in Canaan. What did he save them from? **He saved them from starvation.**
43. But Jesus saves us, his people, from worse than starvation. From what does he save us? **He saves us from sin.**
44. Now repeat Acts 4, 12. **"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby they must be saved."**
45. He is our only Savior, not a but the Savior. Besides Him there is none other. How does the apostle express this in the passage you have just repeated? **"There is none other name under heaven given among men whereby we must be saved."**
46. Now let us hear the story of the naming of Jesus, as we find it in Luke 2, 21. **"When eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb."**
47. How precious this name Jesus should be to us. By what other name do we designate the Savior? **We also call him Christ.**
48. (179) "Why is he called Christ?" **"He is called Christ, or Messiah, that is, anointed, because he was anointed without measure with the Holy Ghost to be our Prophet, High Priest and King."**
49. What other name means the same as "Christ"? **The name "Messiah."**
50. And what does this name "Christ" or "Messiah" mean? **It means the anointed one.**
51. In the Old Testament three kinds of official persons were anointed, the prophets, the high priests and the kings. Who was the first king in Israel? **Saul was the first king in Israel.**

52. Read 1 Sam. 10, 1. "Then Samuel took a vial of oil and poured it upon his head, and kissed him, and said: Is it not because the Lord hath anointed thee to be a captain over his inheritance?"

53. How did Samuel here anoint Saul? He poured oil on him.

54. In whose name did Samuel do this? He did it in the name of the Lord.

55. In a similar manner Aaron was anointed. What office did he hold in Israel? He was the first high priest.

56. In Lev. 8, 12, we read how Moses anointed Aaron to be high priest. Read the passage. "He poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him."

57. Likewise the prophets also were anointed with oil. Read 1 Kings 19, 15. 16. "The Lord said unto him. Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria. And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel: and Elisha, the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room."

58. Accordingly Christ was anointed to what threefold office? He was anointed to be Prophet, High Priest and King.

59. The prophets, high priests and kings of the Old Testament were anointed with holy oil, but with what was Christ anointed? He was anointed with the Holy Ghost.

60. Read Ps. 45, 7. "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

61. What is the oil of gladness here spoken of? It is the Holy Ghost.

62. All Christians receive the Holy Ghost in a certain measure, but what is said of the Savior? He received the Holy Ghost without measure, more than his fellows.

63. Repeat Acts 10, 38. "God anointed Jesus of Nazareth with the Holy Ghost and with power."

64. Read Isa. 61, 1-3. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

65. This is a prophecy concerning the Savior. In Luke 4, 17-21, the Savior refers to this prophecy as being fulfilled in him. Now read Luke 3, 21-22, and let us see in what wonderful manner the Holy Ghost was given to the Savior. "Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him and a voice came from heaven, which said, Thou art my beloved son; in Thee I am well pleased."

66. On what occasion, then, did Jesus receive the Holy Ghost in such a wonderful manner? **When he was baptized.**

67. Thus he was anointed with the Holy Ghost to be our Prophet, High Priest and King. And what name indicates this anointing? **The name "Christ."**

LESSON 51. THE DIVINITY OF CHRIST.

(Question 180.)

1. Repeat the second article of the creed. **"I believe in Jesus Christ, His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."**

2. What does this mean? **"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy precious blood, and His innocent sufferings and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."**

3. Who, according to the first sentence of this answer, is Jesus Christ? **He is true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, my Lord.**

4. What is the first thing you here confess concerning the Savior? **I confess that He is true God.**

5. (180) "Why do you believe that Jesus Christ is true God?" **"Because in Holy Scripture the names, attributes, works, and honor which pertain to God only, are expressly ascribed to Him."**

6. Where do we find that the names, attributes, works and honor of God are expressly ascribed to Christ? **We find this in the Holy Scriptures.**

7. Where do we get the proof that Jesus Christ is true God? **We get it from the Bible.**

8. What is the source of all the doctrines, or teachings, of our Christian religion? **The Word of God.**

9. Why, then, do we believe that Jesus Christ is true God? **Because the Bible teaches so.**

10. Now let us examine more carefully what the Bible teaches concerning the divine person of Christ. What, according to question 180, is the first thing which the Holy Scriptures expressly ascribe to Him? **The names which pertain to God only.**

11. Repeat John 20, 28. **"Thomas answered and said unto Him, My Lord, and my God."**

12. When Jesus, after the resurrection, appeared in the midst of his disciples, what did Thomas call Him? **He called him: "My Lord and my God."**

13. Did Jesus allow himself to be called Lord and God? **Yes, he did.**

14. Why, do you suppose, Jesus allowed Thomas to call him Lord and God? **Because it is true; he is Lord and God.**

15. If he were not what these names say, what would Jesus surely have said to Thomas? **He would have said: "Thomas, you must not call me Lord and God."**

16. But Jesus did not forbid Thomas to call him Lord and God; what does this plainly prove? **It proves that He is Lord and God.**

17. Repeat also a passage which we considered already under question 177, Rom. 9, 5. **"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever."**

18. What is Christ here called? **He is called God over all.**

19. Repeat 1 John 5, 20. **"This is the true God, and eternal life."**

20. Of whom is the apostle speaking when he says: this one is the true God and eternal life? **He is speaking of the Savior.**

21. Now repeat Rom. 8, 32. **"God spared not his own Son."**

22. Who is the Son of God, here spoken of? **He is our Savior.**

23. Now the son is of the same nature as the father. He must be the same kind of being as his father. If Jesus is God's own son, what kind of person must he be? **He must be a divine person, he must be God.**

24. Now turn to Jer. 23, 6, and read it. **"In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, the Lord our righteousness."**

25. This is a prophecy concerning the Savior; what is he here called? **He is called the Lord our righteousness.**

26. What did the angel say to the shepherds at the time of the Savior's birth? Luke 2, 11. **"Unto you is born this day in the city of David a Savior, which is Christ, the Lord."**

27. Now read John 1, 18. **"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."**

28. What is the Savior here called? **He is called the only begotten Son of the Father.**

29. Read also Col. 2, 9. **"In Him dwelleth all the fulness of the godhead bodily."**

30. Also 1 Tim. 3, 16. **"Without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."**

31. From all these passages we see that Jesus is expressly called God. The Scriptures ascribe to him the names which pertain to God only. But what else do they ascribe to Him, besides the names which pertain to God only? **They also ascribe to Him the attributes which belong to God only.**

32. There are certain attributes, or qualities, which no one has but God alone. Can you mention the divine attributes? You will find them under question 142. **God is eternal, omnipotent, omnipresent, omniscient, holy, righteous, merciful and truthful.**

33. What does eternal mean? **Eternal means without beginning and without end.**

34. Who alone is eternal? **God alone is eternal.**

35. Now, if the Scriptures say that Christ is eternal, what does that prove with reference to his person? **It proves that he is a divine person, that he is true God.**

36. Let us see what the Scriptures say of Christ, Micah 5, 2. **"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be Ruler in Israel: whose goings forth have been from of old, from everlasting."**

37. This is a prophecy concerning the Savior. What is said of him in the last clause? **His goings forth have been from of old, from everlasting.**

38. Another wonderful prophecy we have in Is. 9, 6. **"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."**

39. Here the coming Savior is called the mighty God, the everlasting Father. In the first chapter of John's gospel the apostle speaks of Christ as the Word of God that was made flesh. Read John 1, 1-2. **"In the beginning was the Word, and the Word was with God, and the Word was God.. The same was in the beginning with God."**

40. Christ is here called the Word of God, which was in the beginning, namely, that he already was when other things began. That is, he never had a beginning, he is eternal. Now read Heb. 13, 8. **"Jesus Christ, the same yesterday, today and forever."**

41. Read also what the Savior says of himself in John 8, 58. **"Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am."**

42. From all these passages we learn that Jesus Christ is eternal; what does this prove with reference to his person? **It proves that he is a divine person, that he is true God.**

43. But according to the Scriptures Christ is not only eternal, but also omnipresent. What kind of an attribute is omnipresence? **Omnipresence is a divine attribute.**

44. Who alone is everywhere present at the same time? **God alone is everywhere present at the same time.**

45. What does the Savior say of himself in Mat. 18, 20? **"Where two or three are gathered together in my name, there am I in the midst of them."**

46. Read also Mat. 28, 20. **"Lo, I am with you alway, even unto the end of the world."**

47. From these passages we learn that Jesus is everywhere present at the same time: and if so, who must he be? **He must be God.**

48. We learn from the Scriptures that Jesus is not only eternal and omnipresent, but also that he is almighty. Repeat Mat. 28, 18. **"All power is given unto me in heaven and in earth."**

49. If he has all power, what kind of person must he be? **He must be a divine person.**

50. Yes, he must be true God. But Jesus is not only eternal, omnipresent and almighty, but also omniscient. He knows all things. This we learn from John 2, 25. **"He knew what was in man."**

51. Who alone can know what is in man, that is in his heart? **God alone can know this.**

52. Read what Peter confesses concerning the Savior, John 21, 17. **"Lord, thou knowest all things."**

53. If the Savior knows all things who must he be? **He must be God.**

54. Yes, his divine attributes prove him to be true God. But from Question 180 we learn, not only that Jesus has divine names and attributes, but also that he does what kind of works? **That he does divine works.**

55. The work of creation is such a divine work. Who created the world? **God created the world.**

56. We have already seen that in the first chapter of John's gospel the Savior is called the Word of God that was made flesh. Now read what is said of this Word in John 1, 3. **"All things were made by Him; and without Him was not anything made that was made."**

57. Now if all things were made by Christ, who must he be? **He must be God.**

58. But God alone not only made all things, he alone also preserves and keeps all things. Let us see what the apostle says of Jesus, Heb. 1, 3. **"He upholds all things by the word of his power."**

59. Read also what the apostle says of Christ, Col. 1, 16-17. **"For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."**

60. Who must Christ be, since all things were created by him, and consist, or are preserved, by him? **He must be God.**

61. What do we call those wonderful works which Jesus performed while he walked visibly on earth? **We call them miracles.**

62. Can you mention some of these miracles of Jesus? **He healed the man sick of the palsy; he opened the eyes of the blind; he cleansed the ten lepers; he raised Lazarus from the dead.**

63. What power did it require to perform such works? **Divine power.**

64. What did Jesus say to the dead son of the poor widow of Nain? Luke 7, 14. **"Young man, I say unto thee, arise."**

65. Yes, and he did arise from the dead. Which was the first miracle that Jesus performed? **He turned water into wine at the marriage at Cana.**

66. Read what is said of this miracle, John 2, 11. **"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."**

67. What did Jesus manifest by this and other miracles? **He manifested his glory.**

68. Yes, he showed that he was God and his disciples believed on him. And so should we also believe on him. That is, what should we believe as to his person? **We should believe that he is true God.**

69. Now read Mat. 9, 6. **"The Son of Man hath power on earth to forgive sins."**

70. Who must Jesus be, since he has power to forgive sins? **He must be God.**

71. Read also John 5, 27. **"The Father hath given to the Son authority to execute judgment also, because he is the Son of Man."**

72. This power to judge all men at the end of days is what kind of a power? **It is a divine power.**

73. And if Jesus has this power who must he be? **He must be God.**

74. So we see that in the Scriptures divine names, attributes and works are ascribed to the Savior. But, according to question 180, what else is also ascribed to him? **Divine honor.**

75. Repeat John 5, 23. **"All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him."**

76. Here we are told that all men should honor Jesus just as they honor God the Father. Who must Jesus be since he is to receive divine honor? **He must be God.**

77. Repeat also Phil. 2, 10. **"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."**

78. Who must Jesus be since all men are to bow the knee, that is, worship Him? **He must be God.**

79. In Heb. 1, 6, we are told that even the angels are to worship Jesus. Read the passage. **"When he bringeth in the firstbegotten into the world, he saith: And let all the angels of God worship him."**

80. From this we see that Jesus Christ must be true God; for, according to Question 180, what is ascribed to Him by Holy Scripture? **The names, attributes, works and honor which pertain to God alone.**

LESSON 52. THE HUMANITY OF CHRIST.

(Question 181.)

1. Repeat the Second Article of the Creed. **"And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost." etc.**

2. What does this mean? **"I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord," etc.**

3. According to the first sentence of this answer, who is Jesus Christ? **"He is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord."**

4. What is the first thing you say of Christ in this answer? **That He is true God, begotten of the Father from eternity.**
5. In Question 180, we have seen the reasons why we believe that Jesus Christ is true God. Repeat the answer to that question. **"Because in Holy Scriptures the names, attributes, works and honor, which pertain to God only, are expressly ascribed to Him."**
6. But Jesus Christ is not only true God; what else is He? **He is also true man.**
7. (181) "Why do you believe that Jesus Christ is true man?" **"Because in Holy Scripture the names, essential parts, attributes and acts of a man are expressly ascribed to Him."**
8. Where do we find this plainly told that Jesus Christ is true man? **In the Holy Scriptures.**
9. What is the first thing ascribed to Christ in the Scriptures, according to Question 181? **The names of a man.**
10. That is, in Holy Scriptures Christ is expressly called man; so we read in 1 Tim. 2, 5-6. Repeat this passage. **"For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."**
11. What is the Savior here called? **He is called "the man Christ Jesus."**
12. Turn to and read Luke 23, 47. **"Now when the centurion saw what was done, he glorified God, saying, 'Certainly this was a righteous man.'"**
13. What did the centurion say of the crucified Savior? **He said, "Certainly this was a righteous man."**
14. Read the passage, Gen. 3, 15. **"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."**
15. The coming Savior of the world is here called the seed of the woman. What kind of being must He therefore be, if He was to be born of a woman? **He must be a human being.**
16. Read also Gen. 22, 18. **"In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."**
17. Here the coming Savior of the world is called the seed of Abraham. What kind of being must He be, if He is a descendant of Abraham? **He must be a human being.**
18. Read also 2 Samuel 7, 12. **"When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom."**
19. Here the coming Savior is called the seed of David. If He is a descendant of David, what kind of being must He be? **He must be a human being.**
20. Now repeat Is. 7, 14. **"Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."**
21. Here the coming Savior is said to be born of a virgin, that is, of a woman. What kind of being must He accordingly be? **He must be a human being.**
22. In the first chapter of Matthew we have a record of Christ's ancestors. If Christ was born of human ancestors, what kind of being must He be? **He must be a human being.**

23. In Question 181, among the reasons why we believe that Jesus Christ is true man, the fact also is stated that He has the essential parts of a man. What are the essential parts of a man? **They are body and soul.**

24. If Jesus has both a human body and human soul, what kind of being must He be? **He must be a human being.**

25. Repeat what the Savior says in Matthew 26, 38. **"My soul is exceeding sorrowful, even unto death."**

26. Here the Savior speaks of his soul. The same is true in Luke 23, 46. Read this passage. **"When Jesus cried with a loud voice, he said, 'Father, into thy hands I commend my spirit,' and having said thus, He gave up the ghost."**

27. Jesus has not only a human soul, but He also has a human body. Even after the resurrection, when the Savior appeared to the disciples, what did He say? Luke 24, 39. **"Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bone, as ye see me have."**

28. So we read in Matthew 27, 58, that Joseph of Arimathea asked Pilate for the body of Jesus. Read the passage. **"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered."**

29. Read also Heb. 2, 14. **"Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil."**

30. From these passages we learn that Jesus has a true human body. If He has a true human body and a true human soul, what kind of being must He be? **He must be a human being.**

31. Again we find in the Holy Scriptures that Jesus has not only the names and essential parts, but also the attributes of a man. It is an attribute of a man to grow and increase in size and knowledge. What is said of Jesus in Luke 2, 52? **"Jesus increased in wisdom and stature, and in favor with God and man."**

32. The same we read in the 40th verse of this chapter concerning the child Jesus. **"The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him."**

33. It is an attribute of humanity to be subject to sorrow. So we read of Jesus in Matthew 26, 37. **"He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy."**

34. So we find that Jesus shed tears, Luke 19, 41. **"When He was come near, He beheld the city, and wept over it."**

35. It is human to become tired; so we read concerning Jesus in John 4, 6. **"Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well; and it was about the sixth hour."**

36. So it is human to experience thirst. Read what is said of the Savior, John 19, 28-30. **"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith 'I thirst.' Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, 'It is finished,' and He bowed His head, and gave up the ghost."**

37. Here we find that the Savior not only thirsted, and received the vinegar, but that He gave up the ghost, or died; and that is human, also. It is human to eat. What do we read of Jesus, Matthew 11, 19? **"The Son of man came eating and drinking, and they say, 'Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners.'"**

38. All this shows us that Jesus has the attributes and does the acts common to human beings. What must He therefore be? **He must be a true human being.**

39. Jesus, when He was born of the Virgin Mary, became a true human being, our brother. He was like unto us in all respects save one. What are we all by nature? **We are sinners.**

40. But what can you say of the Savior in this respect? **He is without sin.**

41 But is He a true human being if He is without sin? **Yes, He is.**

42. What kind of being was Adam before he had sinned? **He was a human being.**

43. Sin does not make us human beings. It does not belong to the essence of man. So what is Jesus, although He is sinless? **He is a human being.**

44. Children, it is a great comfort to know that Jesus is in every respect a true human being, really and truly our brother. We say, in the Catechism, "Jesus Christ is true man, born of the Virgin Mary." Who was Christ's human mother? **The Virgin Mary.**

45. Where was Christ born as man? **In Bethlehem.**

46. Where is Bethlehem, the birthplace of Jesus? **In Judea, or Palestine.**

47. On what day do we celebrate the birth of Jesus? **On Christmas day.**

48. When does Christmas come? **On the 25th of December.**

49. How long ago is it since Jesus was born? **1915 years ago.**

50. So we count our years from what great event? **From the birth of Christ.**

51. How do we reckon all events that took place before His birth? **As so many years before Christ.**

52. So what is the great central event, the most important thing that ever occurred in the history of the world? **The birth of Jesus Christ.**

53. Yes, children, let us ever remember that, from the beginning of the world to the end of it, nothing ever happened that was or will be more important than the birth of Jesus Christ. Read Gal. 4, 4-5. **"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."**

LESSON 53. THE TWO NATURES OF CHRIST.

(Question 182-186.)

1. Who is Jesus Christ? **He is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord.**

2. How many things do you say of Christ in this manner? I say two things of Him: first, that He is true God, and second, that He is true man.

3. Give me a Scripture passage which says that Jesus Christ is true God, 1 John 5, 20. "This is the true God and eternal life."

4. Give me a passage which says that He is true man, 1 Tim. 2, 5-6. "There is one God and one mediator between God and man, the man Christ Jesus."

5. (182) "Since now Christ is true God and true man, how many natures has He, and what are they?" "Two: the divine and the human."

6. How many natures has Christ? Christ has two natures.

7. We are only human beings, and on that account have only how many natures? We have only one nature.

8. What is this nature of ours? It is human.

9. But Christ is more. He is not only man, but also God. As God, He has what kind of nature? He has a divine nature.

10. And as man, what kind of nature has He? He has a human nature.

11. (183) "Are there not in consequence also two persons in Christ?" "By no means, for there is one Lord, Jesus Christ; therefore, He is also but one person. He has, however, two distinct natures, which are personally united in Him."

12. There are not two, but how many Saviors? There is only one Savior; one Lord Jesus Christ.

13. There are not two, but how many persons called Jesus Christ? There is only one person by this name.

14. How many persons are there in God? There are three persons in God.

15. Which of these persons is Jesus Christ? He is the second person of the Trinity.

16. Yes, and this second person in the Godhead, in the fullness of time, became a man. He assumed our human nature, and became our brother. And when He did this, He did not cease to be God. Therefore, since His birth by the Virgin Mary He is not only God, but what is He? He is both God and man.

17. Read the passage 1 Cor. 8, 6. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."

18. Here we have a plain statement that there are not two Lords but how many? There is one Lord Jesus Christ.

19. (184) "What follows from this personal union of the two natures in Christ?" "Chiefly this, that the human nature of Christ truly participates in the properties of His divine nature."

20. Christ, as God, has what kind of attributes? He has divine attributes.

21. What are the divine attributes? God is eternal, almighty, omnipresent, omniscient, holy, righteous, merciful and truthful.

22. But because this person, Jesus Christ, is at the same time God and man, not only the God Jesus Christ has these divine attributes, but also the man Jesus Christ has them. As God, this person had these attributes from eternity, but as man, they were given to Him in the fulness of time. So we read of His omnipotence, Mat. 28, 18. Repeat the passage. **"All power is given unto me in heaven and in earth."**

23. All power was not given to Christ as God, because He had all power from eternity. But as man He did not have all power from eternity. So when the Savior says that all power is given to Him, to which nature must this refer? **It must refer to His human nature.**

24. And so it is with all the other divine attributes. Read John 5, 26-27. **"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; And hath given Him authority to execute judgment also, because He is the Son of man."**

25. This power of having life in Himself belongs originally to whom? **To God the Father.**

26. And because God the Son is the equal of God the Father, it also belongs to the Son. When it is here said that this power is given to the Son, to which nature does this refer? **It refers to His human nature.**

27. This is a great comfort to us. Our brother, Jesus Christ, is almighty, everywhere present, allwise, in fact He has been given all the divine attributes. Tell me in the words of the Savior Himself (Mat. 18, 20) that He, our brother, flesh of our flesh and bone of our bone, is everywhere present with us. **"Where two or three are gathered together in my name, there am I in the midst of them."**

28. The same thing He says in the latter half of Matt. 28, 20. **"Lo, I am with you alway, even unto the end of the world."**

29. Tell me a passage which says that our brother, Jesus Christ, has all power. **"All power is given unto me, in heaven and on earth."**

30. (185) "According to what nature then is Christ our Savior?" **"According to both natures."**

31. Repeat 1 John 3, 8. **"For this purpose the Son of God was manifested, that He might destroy the works of the devil."**

32. Who is here said to destroy the works of the devil? **The Son of God.**

33. Read the 7th verse of 1 John, chapter 1. **"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."**

34. How are we here said to be cleansed from all sin? **By the blood of Jesus Christ, God's Son.**

35. Yes, our Savior is true God, but at the same time He is also true man. What is written of Him, Gen. 3, 15? **"I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."**

36. Here the Savior is called the seed of the woman, that is, a human being. He is our Savior, then, not only as God, but also as what? **Also as man.**

37. Repeat Luke 9. 56. **"The Son of man is not come to destroy men's lives, but to save them."**

38. What is the Savior here called? **He is called the Son of Man.**

39. The same is stated in a passage which we learned in the last lesson, 1st Tim. 2, 5-6. Repeat it. **"For there is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."**

40. That Christ is our Savior, not only according to His divine but also according to His human nature, is plainly taught in Heb. 2, 14. Read the passage. **"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy Him that had the power of death, that is, the devil."**

41. And again, Heb. 4, 15. **"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."**

42. Christ is our Savior, not only as God, but also as man, and not only as man, but also as God. Hence according to which nature is He our Savior? **According to both natures.**

43. (186) "Why was it necessary that Christ should be both, true God and man?" **"True man He must be, that He might put Himself under the law, suffer and die for mankind; true God He must be, that He by such obedience could merit for us forgiveness of sin, life and salvation."**

44. Why must the Savior be true man in order to save us? **That He might put himself under the law, suffer and die for mankind.**

45. To what kind of beings did God give the law? **God gave the law to human beings.**

46. Then if Christ wanted to take our place and do what the law required of us human beings, what kind of a being must He be? **He must be a human being.**

47. What is the punishment and result of sin? **The punishment and result of sin is suffering and death.**

48. If Christ wanted to take upon Himself the results and punishment of sin, what was it necessary for Him to do? **It was necessary for Him to suffer and die.**

49. Can God suffer and die? **No, He cannot.**

50. Can human beings suffer and die? **Yes, they can.**

51. Therefore if Christ wanted to suffer and die for us, what must He become? **He must become a human being, a man.**

52. Now tell me from our answer, No. 186, why was it necessary to our salvation for Christ to be true God? **True God He must be, that He by such obedience could merit for us forgiveness of sin, life and salvation.**

53. Repeat Ps. 49, 7-8. **"None of them can by any means redeem his brother, nor give to God a ransom for Him: (For the redemption of their soul is precious, and it ceaseth for ever:)"**

54. No mere man could redeem Himself, much less whom? **Much less His brother.**

55. If Christ had been a mere man, He could only have fulfilled the law for Himself. His sufferings and death would not have been a sufficient ransom for all the sins of all mankind. But Christ, our Savior, is not a mere man, He is God. How do we know that He can fulfill the law for us? **Because He is God and can do all things.**

56. Read Rom. 8, 3-4. **"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."**

57. How do we know that the sufferings and death of Christ are a sufficient ransom for the sins of all mankind? **Because He is true God.**

58. Children, let us hold fast this precious truth, that our Savior, Jesus Christ, is both God and man. Being convinced of this truth, which other truth follows? **That both as God and man He is our Savior.**

II. OF THE OFFICE OF CHRIST

LESSON 54. CHRIST, OUR PROPHET.

(Question 187-189.)

1. Who is Jesus Christ? **He is true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord.**

2. By what two names is the Savior usually called? **He is called Jesus Christ.**

3. What does the name Jesus mean? **Jesus means Savior.**

4. What does the name Christ mean? **Christ means The anointed One.**

5. For what purpose was Christ anointed with the Holy Ghost? **He was anointed with the Holy Ghost to be our Prophet, High Priest and King.**

6. So what do the names of the Savior tell us about Him? **They tell us what He is, or what He does.**

7. (187) Yes, they tell us His work, or office. "What is the office of Christ?" **"Christ's office is that He, as the one Mediator between God and men, saves us from our sins."**

8. What is Christ called in this answer? **He is called a mediator.**

9. A mediator is a peacemaker. When the Children of Israel worshipped the golden calf at Mt. Sinai, God was angry with them and threatened to destroy them. Who was it that interceded and prayed for the people? Exodus 32, 7-14. **Moses prayed for the people.**

10. Yes, Moses was the mediator between God and the people. What kind of relation exists between two persons when they need a mediator? **There is enmity between them.**

11. So there is enmity between God and men. What caused this enmity? **Sin caused this enmity.**

12. Yes, God hates sin, and because of his sinfulness, man hates God. Now who steps in as mediator to make peace between God and men? **Jesus Christ, our Savior.**

13. How many such mediators between God and men are there? **There is only one such mediator.**

14. Tell me this with a scripture passage that you learned under question No. 181. 1 Tim. 2, 5-6. **"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time."**

15. Repeat also Acts 4, 12. **"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."**

16. Tell me from our question No. 187, what does the Savior do as the one mediator between God and men? **He saves us from our sin.**

17. What do we call Him because He saves us? **We call Him Savior.**

18. Repeat Mat. 1, 21. **"She shall bring forth a son, and thou shalt call His name JESUS, for He shall save His people from their sins."**

19. Read also what is written of Jesus, Heb. 12, 24. **"And to Jesus, the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."**

20. Also Heb. 8, 6. **"Now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises."**

21. And also Heb. 9, 15. **"For this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."**

22. What is Christ called in all these passages? **He is called a mediator.**

23. (188) "What three official names are applied to Him in Holy Scripture to describe more fully this, His office and work?" **"He is called our Prophet, High Priest and King."**

24. As Savior, Jesus stands in a threefold relation to us. What is He first? **He is our Prophet.**

25. What is the second relation? **He is our High Priest.**

26. What is the third relation? **He is our King.**

27. Who was the greatest prophet of the Old Testament? **Moses.**

28. What does Moses say in Deut. 18, 15? **"The Lord, thy God, will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."**

29. To whom does Moses here refer as the great Prophet who was to come? **He refers to Jesus Christ.**

30. This is plainly told us in Acts 3, 22. **"Moses truly said unto the fathers, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you.'"**

31. The same, Acts 7, 37. **"This is that Moses, which said unto the children of Israel, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear.'"**

32. Read also John 1, 45. "Philip findeth Nathanael, and saith unto Him, 'We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.'"

33. Also John 6. 14. "Then those men, when they had seen the miracle, that Jesus did, said, 'This is of a truth, that Prophet, that should come into the world.'"

34. Jesus, however, is not only our Prophet, but what else is He? He is our High Priest.

35. Let us see some proofs from the Scriptures for this also. Repeat Heb. 4, 14. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

36. Read also the 15th verse of this chapter. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

37. Also Heb. 5, 5-6. "So also Christ glorified not Himself to be made a high priest; but he that said unto Him, 'Thou art my Son, to day have I begotten thee.' As He saith also in another place, 'Thou art a priest for ever after the order of Melchisedec.'"

38. Also Heb. 6. 20. "Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec."

39. Also Heb. 7, 17. "For He testifieth, 'Thou art a priest for ever after the order of Melchisedec.'"

40. In Ps. 110, 4, we have a very plain prophecy concerning the Savior. Read it. "The Lord hath sworn, and will not repent, 'Thou art a priest for ever after the order of Melchizedek.'"

41. What other office has Jesus besides being our Prophet and High priest? He is also our King.

42. Let us see the proofs for this also. Repeat Jer. 23, 5. "'Behold the day come,' saith the Lord, 'that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.'"

43. The whole second Psalm is a prophecy concerning the kingly office. Read especially the 6th verse. "Yet have I set my King upon my holy hill of Zion."

44. Read also Ps. 24, 7-10, and tell me what is the Savior here called? He is called the King of Glory.

45. In John 18, 36-37, when Jesus stood before Pontius Pilate, what did he confess Himself to be? He confessed Himself to be a king.

46. What is written of the Savior, Luke 1, 33? "He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

47. (189) "Why is He called our Prophet?" "Because He reveals to us the will of His heavenly Father and teaches us the way unto salvation."

48. What is a prophet? One who foretells things to come.

49. The prophets in the Old Testament were men sent by God to reveal to the people His will and to foretell His judgments. They were really teachers. So when we say that Christ is our Prophet, what do we mean by this name? **We mean that Christ is our teacher.**

50. What does He reveal to us? **He reveals to us the will of His heavenly Father.**

51. So we read of the Savior in Deut. 18, 18-19. **"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him."**

52. Repeat John 1, 18. **"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."**

53. God is invisible, but God sent us some one who is with God, who sees and knows Him to reveal to us all that we should know concerning Him. Who is this? **It is Jesus Christ.**

54. Read Luke 10, 22. **"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and He to whom the Son will reveal Him."**

55. Read also John 6, 46. **"Not that any man hath seen the Father, save He which is of God, He hath seen the Father."**

56. God the Father Himself declares that all men should hear Jesus Christ. Read what God says Mat. 17, 5. **"While He yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye Him.'"**

57. Yes, Jesus is the great teacher. What does He teach us? **He teaches us the way of salvation.**

58. What occupation did Jesus follow when He walked visibly upon earth? **He was a teacher, or preacher.**

59. So we read Mat. 4, 23. **"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."**

60. Read also Mark 1, 14-15. **"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'"**

61. How old was Jesus when He began His public ministry? **He was thirty years old.**

62. How old was He when He died? **He was thirty-three years old.**

63. How long then did He teach personally on earth? **Only three years.**

64. Yes, but the influence of this teaching will be felt to the end of the world. Where have we a record of His teaching? **In the Bible.**

65. So the Savior is still our teacher. What provision did Jesus make that this teaching might go on in His name, even after He is no more visible on earth? **He appointed men to preach in His name.**

66. Who are these men? **The ministers of the Gospel.**

67. Read the command of the Lord Jesus, Mark 16, 15-16. **"And He said unto them, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'"**

68. Now let us see from the 20th verse of this chapter, how the apostles carried out this command of the Savior. **"They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."**

69. Read also Luke 10, 16. **"He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me."**

70. Let us thank God that Jesus is still our teacher; that from Him we may learn the way of salvation. How should we regard the teaching and preaching of faithful ministers of the Gospel? **As binding as that of the Savior Himself.**

LESSON 55. CHRIST, OUR HIGH PRIEST.

(Question 190.)

1. In our last lesson we learned about the office of Christ. What is the office of Christ? **He is the one mediator between God and men.**
2. What does He do as our mediator? **He saves us from our sins.**
3. How manifold is the office of Christ? **Christ's office is threefold.**
4. Mention the three relations in which Christ is our mediator. **He is our Prophet, High Priest and King.**
5. What do we mean by saying that Christ is our Prophet? **He is our teacher.**
6. What does He teach us? **He teaches us the way of salvation.**
7. But Christ is not only our Prophet; what other office does He fill as mediator? **He is also our High Priest.**
8. (190) "Why is He called our high priest?" **"Because He fulfilled the law for us, and gave Himself as a sacrifice for our sins, and now intercedes for us before His Father."**
9. The high priest of the Old Testament was a representative person. He stood before God in the name of all the people of Israel. Who was the first high priest in Israel? **Aaron was the first high priest.**
10. Aaron and all his successors were types and figures of Christ. He is the true High Priest of all mankind. He is just the kind of high priest we poor sinners need to represent us before God, as we read Heb. 7. 26-27. **"Such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's, for this He did once, when He offered up Himself."**

11. Tell me from question No. 190 in what respect Christ took our places before God first of all. **He fulfilled the law for us.**

12. What kind of life did the Savior live? **A sinless, perfect life.**

13. Read Heb. 4, 15. **"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."**

14. Repeat Gal. 4, 4-5. **"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."**

15. The apostle here says Christ was made, or put, under the law; that is, He took our place under the law. He fulfilled everything that the law required of us. So He Himself says, Mat. 5, 17. **"Think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."**

16. So the Apostle Paul writes to the Romans, chapter 5, verse 19. **"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."**

17. Christ, as God, was not under, but above, the law. For Himself He had no need to come into the world and render obedience to commandments made for us. For whom, however, did He do this? **He did it for us.**

18. Whose representative was He in His perfect obedience of God's law? **He was our representative.**

19. Read Rom. 10, 4. **"Christ is the end of the law for righteousness to every one that believeth."**

20. But what else does Christ do as our High Priest besides fulfilling the law? **He gave Himself as a sacrifice for our sins.**

21. What was the principal work of the priests in the Old Testament? **They offered sacrifice.**

22. What did they offer as sacrifice? **They offered animals, such as lambs, doves, kids and cattle.**

23. When an Israelite had sinned, he brought an animal to the priest to be killed and burned as a sacrifice. He offered, as it were, another life for his own, which he had forfeited by his sin. Read Heb. 9, 22. **"Almost all things are by the law purged with blood; and without shedding of blood is no remission."**

24. But the sacrifice of animals was only a figure of the great sacrifice which Christ brought for the sins of the world. What was this sacrifice? **Christ gave Himself as a sacrifice for our sins.**

25. How did He do this? **By suffering and dying for us.**

26. In what words does Luther's explanation of the Second Article of the Creed say this? **Christ "has redeemed me, a lost and condemned creature, purchased and won me from all sins, for death and from the power of the devil, not with gold or silver, but with His holy precious blood, and with His innocent sufferings and death."**

27. Now let us see how plainly the Scriptures teach this precious doctrine that Christ suffered and died for our sins. Repeat Is. 53, 4-5. **"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him, stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."**

28. This is a prophecy concerning the Savior and foretells that the Messiah should suffer. Whose griefs and sorrows should He carry? **He should bear our griefs and carry our sorrows.**

29. Why should He be wounded? **He should be wounded for our transgressions; He should be bruised for our iniquities.**

30. Read also Phil. 2, 8. **"Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."**

31. Christ came to redeem us from the curse of the law. What was the curse of the law, which we had transgressed by sin? **The curse of the law is death.**

32. Read Gal. 3, 13. **"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree.'"**

33. Now repeat 1 Pet. 2, 24. **"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."**

34. Christ was hanged on a tree—on the cross. He died the painful, shameful death of the cross; but did He die for His own sins? **No, He had no sins.**

35. Then whose sins did He bear on the tree; for whose sins did He die? **He bore our sins; He died for us.**

36. What did John the Baptist say of the Savior, when he pointed Him out to his disciples? John 1, 29. **"The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world.'"**

37. What was the principal animal that was offered as sacrifice in the Old Testament? **It was a lamb.**

38. What was the sacrifice that was offered at the passover feast? **The paschal lamb.**

39. Whom did all these lambs represent? **They represented Christ, the true Lamb of God.**

40. So the Savior was not only the true High Priest, but at the same time the true sacrifice. And whose sins does He, as the Lamb of God, take away? **He takes away the sins of the world.**

41. We have now seen two things that Christ did as our High Priest. What is the first? **He fulfilled the law for us.**

42. What is the second? **He gave Himself as a sacrifice for our sins.**

43. This is what Christ, our High Priest, has done for us. But there is something which He does for us now. What is it? **He now intercedes for us before His Father.**

44. The priests of the Old Testament not only offered sacrifice for the people, but what else did they do? **They prayed for the people.**

45. The high priest of the Old Testament wore a shield on his breast in which were set twelve precious stones, and on each stone was engraven the name of one of the twelve tribes of Israel. So our great High Priest, Jesus Christ, bears on His heart the whole people of God and makes intercession for them. Repeat 1 John 2, 1-2. **"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."**

46. What is Christ here called? **He is called our advocate with the Father.**

47. An advocate is an attorney, one who represents another in court. Who is our advocate; who pleads for us in the court of heaven? **Christ is our advocate.**

48. Read Rom. 8, 34. **"Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."**

49. Read Heb. 7, 23-25. **"They truly were many priests, because they were not suffered to continue by reason of death: But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."**

50. Christ is our only advocate, for all time. He Himself promised this, as we read John 14, 16. **"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."**

51. In the 17th chapter of the Gospel of St. John, we have an example of how Christ prays for His disciples. Read the 9th verse of this precious high priestly prayer. **"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."**

52. It is comforting to know that the Savior then already thought of us also, and prayed for us, as we see from the 20th verse. **"Neither pray I for these alone, but for them also which shall believe on me through their word."**

53. Now we come before God in our prayers with all confidence, for we have an advocate with whom God is well pleased, and for whose sake God will hear our prayers, as the Savior says, John 16, 23. **"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you."**

LESSON 56. CHRIST, OUR KING.

(Queston 191.)

1. Christ has a threefold office as our mediator. Can you name this threefold office of Christ? **He is our prophet, high priest and king.**

2. What does Christ do as our prophet? **He teaches us the way of salvation.**

3. What did He do as our high priest? **He fulfilled the law for us, and offered Himself as a sacrifice for our sins.**

4. What does He still do as our high priest? **He prays to God, or makes intercession, for us.**

5. What else is Christ, besides our prophet and high priest? He is also our king.

6. (191) "Why is He called our king?" "Because He rules over all creatures, protects and governs His Church, and forever lives and triumphs with His saints in heaven."

7. Look at this answer carefully and tell me how many parts has it? It has three parts.

8. What is the first thing that Christ does as our king? He rules over all creatures.

9. What is the business of a king? A king's business is to rule.

10. Repeat John 18, 37. "Pilate therefore said unto Him, 'Art thou a king then?'. Jesus answered, 'Thou sayest that I am a king To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice' ".

11. What does the Savior here confess Himself to be? He confesses Himself to be a king.

12. Over what does Christ rule as king? Over all creatures.

13. Repeat 1 Cor. 15, 27. "He hath put all things under His feet."

14. The Savior Himself says that He has all power. Repeat Mat. 28, 18. "Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth' ".

15. How did Jesus on one occasion show His power even over the winds and waves of the seas? Mat. 8, 23, 27. When He was on the sea with His disciples, and by a mere word quieted the storm.

16. What did the people say of Him on this occasion? Mat. 8, 27. "The men marvelled, saying, 'What manner of man is this, that even the winds and the sea obey Him!' "

17. Read also Mat. 14, 25. "In the fourth watch of the night Jesus went unto them walking on the sea."

18. So Jesus ruled the stormy water that it carried Him instead of swallowing Him up. Jesus rules not only over all visible creatures, but even the devils are subject to Him. Read Mark 1, 23-25. "There was in their synagogue a man with an unclean spirit; and He cried out, saying, 'Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy me? I know thee, who thou art, the Holy One of God.' And Jesus rebuked him, saying, 'Hold thy peace, and come out of him.' "

19. Read also Ps. 110, 1-2. "The Lord said unto my Lord, 'Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod thy strength out of Zion: rule thou in the midst of thine enemies.' "

20. Over whom is the Messiah here told to rule? He is told to rule even in the midst of His enemies.

21. Read also what is written of Him Ps. 8, 6-8. "Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet: .All sheep and oxen, yea, and the beasts of the field."

22. Now read Dan. 7, 13-14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

23. What a comfort this is to know that Jesus, our brother and Savior, rules heaven and earth. What would we say of a king, who exercises such power? We would say He is a powerful king.

24. And because in this kingdom Jesus rules with such power, we call it the kingdom of power. Over what does Jesus rule in His kingdom of power? He rules over all creatures.

25. Read what the apostle says of the Savior, Phil. 2, 9-10. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

26. So we see that the first part of our answer to question 191 refers to what kingdom of Christ? It refers to the kingdom of power.

27. Now tell me from our answer: what is the second thing that Christ does as our king? "He protects and governs His Church."

28. In His kingdom of power Christ rules with His almighty power. All things must obey Him. God rules and governs the world through Christ. He, however, not only rules and governs the whole world in general, but over what does He exercise a special rule? Over the Church.

29. And in this spiritual kingdom He does not rule by His almighty power. No one is compelled to obey Him. Before Pilate, Jesus confessed what was the object of His coming into the world. Tell me from the passage you repeated a moment ago, why did Jesus come into the world? (John 18, 37). That He should bear witness unto the truth.

30. And what does Jesus say of those who are of the truth? "Everyone that is of the truth heareth my voice."

31. Not all men obey His voice when they hear it in the preaching of the Gospel. But what do we call those who do? We call them Christians.

32. And what do we call the whole company of believers? We call it the Church.

33. Now the Church is called the daughter of Zion. Read Mat. 21, 5. "Tell ye the daughter of Zion, 'Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.'"

34. Jesus came as the fulfillment of the prophecy, which we find in Jer. 23, 5-6. Read it. "Behold, the days come", saith the Lord, "that I will raise unto David a righteous Branch and a King shall reign and prosper, and shall execute judgment and justice in the earth. .In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, 'THE LORD OUR RIGHTEOUSNESS.'"

35. Jesus, as our spiritual king, has not an outward, visible kingdom, but what does the Savior say, John 18, 36. **"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."**

36. In this kingdom, Jesus rules not by power, but by grace. Men obey Him, not because they must, but why? **Because they take pleasure in it.**

37. Read 2 Cor. 10, 4-5. **"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."**

38. We have seen that the Savior suffered and died for us. Through Him we have the forgiveness of sins and the hope of eternal life. How should we show our thankfulness to Him for His grace? **We should serve and obey Him.**

39. In Luther's explanation of the second article of the creed, what does He say as to the Savior's purpose in redeeming, purchasing and winning us with his holy precious blood and His innocent sufferings and death? **"In order that I may be His own and live under Him and His kingdom and serve Him."**

40. What is the kingdom of Christ here refered to? **The Church.**

41. Because Jesus rules over all creatures by His power, this first kingdom is called the kingdom of power. Now because in this second kingdom He rules by His grace, what is it called? **It is called the kingdom of grace.**

42. Yes, the Church of Christ is His kingdom of grace. What does Christ do with the Church according to our answer. (No. 191). **He protects and governs it.**

43. Against whom does Christ protect His Church? **Against the devil and wicked men.**

44. The devil and wicked men have from the very beginning tried to destroy the Church. But why did they not succeed? **Because Christ protects it.**

45. What glorious promise did Christ give His Church, Mat. 16, 18. **"I say also unto thee, that thou art Peter and upon this rock I will build my Church; and the gates of hell shall not prevail against it."**

46. Christ, however, not only protects the Church, but what else does He do? **He also governs it.**

47. Who is the head and ruler of the Church? **Jesus Christ.**

48. His word is our highest law. What does the Savior say, Mat. 23, 8? **"One is your master, even Christ; and all ye are brethren."**

49. Now we have spoken of a twofold kingdom of Christ; His kingdom of power and His kingdom of grace. There is still another sense in which Christ is our king. According to our answer No. 191, what is the last thing Christ does as our king? **"He forever lives and triumphs with the saints in heaven."**

50. Read Luke 1, 33, and see what is there said of the Savior. **"He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."**

51. All other kings rule only for a time. Saul ruled for a time and was succeeded by David. David ruled for a time and was succeeded by Solomon. But what is said of the Savior's kingdom? **Of His kingdom there shall be no end.**

52. So His kingdom cannot be limited to this life. He is king not only in this world, but where? **Also in the world to come, in eternity.**

53. Who shall be in this kingdom of Christ in the world to come? **The saints in heaven.**

54. Yes, and by the saints we mean those who have lived and died in the faith of Jesus. This is the kingdom which St. Paul had in mind when he wrote what we read 2 Tim. 4, 18. **"The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom."**

55. From what does the apostle hope to be delivered? **From every evil work.**

56. From sin and all its dreadful consequences. This will be a glorious kingdom, where we shall see the Savior in all His glory and enjoy the blessedness which He has in store for us. As we read Mat. 25, 34: **"Then shall the king say unto them on His right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"**

57. Because of the glory which shall be revealed in this heavenly kingdom, what is it called? **It is called the kingdom of glory.**

58. Christ shall triumph with His saints over all His enemies. All strife and contention shall be at an end. There will be everlasting peace and unspeakable joy. This kingdom of Christ is also sometimes called the Church Triumphant. Can anyone tell me from question No. 191, why it is so called? **Because in it Christ shall triumph with His saints.**

59. Over what shall He triumph and we with Him? **Over the devil and all evil.**

60. Yes, we shall with the Savior in heaven celebrate an eternal victory over sin, death and the devil. Now name the threefold kingdom of the Savior. **The kingdom of power, the kingdom of grace and the kingdom of glory.**

THE TWO STATES OF CHRIST

THE STATE OF HUMILIATION

LESSON 57. WHEREIN IT CONSISTS.

(Question 192-194.)

1. Name the threefold office of Christ. **Christ is our Prophet, High Priest and King.**

2. What does Christ do as our Prophet? **He teaches us the way of salvation.**

3. What did He do for us as our High Priest? **He fulfilled the law for us, and gave Himself as a sacrifice for our sins.**

4. What does He still do for us as our High Priest? **He intercedes for us before God.**

5. How many kingdoms has Christ? **Christ has three kingdoms.**
6. What are these three kingdoms of Christ? **The kingdom of power, the kingdom of grace and the kingdom of glory.**
7. Over what does Christ rule in the kingdom of power? **He rules over all creatures.**
8. What is Christ's kingdom of grace? **The Church on earth.**
9. What is the kingdom of glory? **The Church in heaven.**
10. (192) "Did Christ always exercise His office in the same way?" **"No, for He did this in two different states, namely, in the state of humiliation and in the state of exaltation."**
11. The word **state** here means condition. Christ was not always in the same condition as mediator. In how many states, or conditions, do the scriptures speak of the Savior? **They speak of two states.**
12. What is the first called? **It is called the state of humiliation.**
13. And what is the second called? **It is called the state of exaltation.**
14. What did Christ do in the first state? The name indicates it. **Christ humbled Himself.**
15. (193) "What is the state of humiliation?" **"This, that Christ according to His human nature ordinarily did not use His divine glory in the days of His flesh, but in the form of a servant became obedient to His Father unto death."**
16. Of which nature of Christ can it be said that it submitted to humiliation? **Of his human nature.**
17. Yes, because Christ as God cannot be humbled. Why not? **Because God is unchangeable.**
18. But Christ is not only God, but what else is He? **He is also man.**
19. And because the same divine person is God and man, not only the divine, but also the human nature of Christ, possesses divine attributes. The man Christ Jesus is almighty, omnipresent, omniscient, etc. Our brother, Jesus Christ, possesses divine glory. But what does our answer 193 say of this His divine glory? **"Christ, according to His human nature, ordinarily did not use His divine glory."**
20. When was this? **In the days of His flesh.**
21. Yes, while He walked visibly among men. During this time Christ did not always use His omnipotence, omniscience and other divine attributes. He did use these attributes sometimes. For instance, when did He use His omnipotence? **When He healed the sick and raised the dead and performed other miracles.**
22. Read John 1, 14. **"The word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."**
23. Also John 2, 11. **"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."**
24. On one occasion even the outward appearance of Jesus reflected this divine glory. Read Mat. 17, 1-2. **"After six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light."**

25. But these were exceptions. Ordinarily Jesus did not show His divine majesty and glory, but, according to our answer No. 193, he went about in what form? **In the form of a servant.**

26. And what did He do? **He became obedient to His Father unto death.**

27. Repeat Phil. 2, 5-8. **"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."**

28. Christ was equal with God, but ordinarily He made no display of His divine majesty and glory. In what form did He choose to appear on earth? **In the form of a servant.**

29. When He came to earth, he became like what beings? **He was made in the likeness of men.**

30. Yes, He was just like an ordinary man, but with what important exception? **He was not a sinner.**

31. This humility of Christ was not something that was forced upon Him, but what does the apostle say of Him in this regard? **He humbled Himself.**

32. What did He voluntarily do, according to the last clause of this passage? **He became obedient unto death, even the death of the cross.**

33. Read also Heb. 12, 2. **"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."**

34. Read John 10, 17-18. **"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."**

35. Also Luke 2, 51-52. **"He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man."**

36. Jesus voluntarily became not only obedient for our sakes, but poor, as we see from Mat. 8, 20. **"Jesus said unto him, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.'"**

37. Read also 2 Cor. 8, 9. **"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich"**

38. What words of the second article treat of the state of humiliation? **"Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried."**

39. With what two events then did the humiliation of Christ begin? **With His conception and birth.**

40. With what did it end? **With His death and burial.**

41. By whom was Christ conceived? **He was conceived by the Holy Ghost.**

42. Joseph was not His real father, but because he cared for Him during the helplessness of infancy and childhood, what do we call Joseph? **We call Joseph the foster-father of Christ.**

43. That the Holy Ghost is the father of the human nature of Jesus Christ is plain from Luke 1, 35. **"The angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."**

44. Of whom was Jesus born? **He was born of the Virgin Mary.**
45. Where was He born? **He was born in Bethlehem.**
46. How long ago is it since Christ was born? **1915 years ago.**

47. What day do we celebrate in memory of the birth of Christ? **We celebrate Christmas day.**

48. On what day does Christmas come? **Christmas comes on the 25th day of December.**

49. From what event do we reckon our years, when we say: this is the year 1915? **We reckon our years from the birth of Christ.**

50. Yes, this is the greatest event in all history, and therefore from it we count back to the beginning of the world and forward to the end of the world. What does the creed say further of Jesus? **He suffered under Pontius Pilate.**

51. Who was Pontius Pilate? **He was the Roman governor at Jerusalem.**

52. What did Christ suffer even before He suffered under Pontius Pilate? **He suffered poverty, hunger, thirst and insult from His enemies.**

53. What did He suffer under Pontius Pilate? **They took Him prisoner, bound Him, scourged Him, struck Him, crowned Him with thorns and spit upon Him—all by authority or permission of Pontius Pilate.**

54. How did His sufferings end? **His sufferings ended in death.**
55. How was He put to death? **He was crucified.**
56. What kind of death was crucifixion? **It was a painful and shameful death.**

57. What day do we celebrate in memory of the death of Jesus? **We celebrate Good Friday.**

58. What was done with the body of Jesus after His death? **It was buried.**

59. Where was it buried? Mat. 27, 57-60. **In a cave in the garden of Joseph of Arimathea.**

LESSON 58. THE OBJECT OF CHRIST'S HUMILIATION.

(Question 195-198.)

1. In how many states, or conditions, did Christ exercise His office as mediator? **In two states, the state of humiliation and the state of exaltation.**
2. What is the first state of Christ? **The state of humiliation.**
3. What did Christ do in order to redeem us? **He humbled Himself,**

4. Which words of the second article describe this state of humiliation? **"Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead and buried."**

5. Was the Savior forced into this humiliation? **No, He submitted to it willingly.**

6. (195) "To what end did Christ humble Himself?" **"That He might redeem us from all sins, from death, and from the power of the devil."**

7. Christ did not humble Himself for His own sake, but for whose sake? **For our sake.**

8. Why did He do it for us? **That He might redeem us.**

9. To redeem means to set free. From what did Christ redeem us? **He redeemed us from all sins, from death and from the power of the devil.**

10. Repeat 2 Cor. 8, 9. **"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."**

11. What was His object in becoming poor? **He became poor for our sakes, that through His poverty we might be rich.**

12. Read Is. 53, 12. **"Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."**

13. Repeat 2 Cor. 5, 21. **"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."**

14. Jesus was without sin, and yet He suffered as though He were the greatest sinner. Why was this? **That we might be made the righteousness of God in Him.**

15. He suffered and died to pay the penalty for our sins, as we read Is. 53, 6, in the last clause. **"The Lord hath laid on Him the iniquity of us all."**

16. The same is said of the Messiah in the 4th and 5th verses of this chapter. **"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."**

17. Christ redeemed us not only from sin, but from what else? **He also redeemed us from death.**

18. What is the wages, or result, of sin? Rom. 6, 23. **"The wages of sin is death."**

19. What did God say to our first parents in Paradise with reference to the forbidden fruit? Gen. 2, 17. **"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**

20. Christ died for us. He bore the penalty of our sin, which is the curse of temporal and eternal death. Repeat Gal. 3, 13. **"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree.'"**

21. Also 2 Cor. 5, 14. "We thus judge, that if one died for all then were all dead."

22. Christ not only redeemed us from sin and death, but from what else? From the power of the devil.

23. How did man come under the power of the devil? Through sin.

24. Yes, when man sinned He became the slave of Satan, and from this slavery Christ has redeemed us. So we read Heb. 2, 14-15. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage."

25. Read also what is prophesied Hosea 13, 14. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

26. (196) "Whom did Christ redeem?" "All lost and condemned men, hence also me."

27. What are men called in this answer? They are called lost and condemned.

28. When men sinned, from whom did they stray away? They strayed from God.

29. When a sheep strays from its shepherd, what becomes of it? It is lost and perishes.

30. Men are here not only called lost, but what else is said of them? They are condemned.

31. When is a criminal condemned? When he is found guilty.

32. And what condemnation does the guilt of sin bring? It brings death.

33. So what is the sad condition of all men? They are lost and condemned.

34. And whom also do you class among such lost and condemned men? I class myself also among them.

35. Now what did Christ do with these lost and condemned men? He redeemed them.

36. How many of them did He redeem? He redeemed all; every one of them.

37. So we read Mat. 18, 11. Repeat it. "The son of man is come to save that which is lost."

38. Again John 1, 29. "Behold the Lamb of God, which taketh away the sins of the world."

39. Christ died for and redeemed not a chosen few, but all men. Read 1 John 2, 1-2. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

40. From 1 Tim. 2, 5-6, we learn that Christ died for all. Read the passage. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

41. And from 2 Peter, 2, 1 we learn that He died even for those who will be lost on account of their persistent unbelief. Repeat this passage. **"They deny the Lord that bought them, and bring upon themselves swift destruction."**

42. (197) "Wherewith did He redeem, purchase and win you?" **"Not with gold or silver, but with His holy precious blood and with His innocent suffering and death."**

43. Gold and silver are what kind of metals? **They are precious metals.**

44. What are they used for in trade? **They are used for money.**

45. When in the olden time a slave was to be set free, or redeemed, how was this done? **They paid money for him.**

46. Now the purchase money which Christ paid for us was not gold or silver, but what was it? **His holy precious blood, and His innocent sufferings and death.**

47. How did Christ purchase, or redeem, us with His blood? **He shed His blood for us.**

48. Why is His blood here called holy? **Because He was without sin.**

49. Repeat 1 Peter 1, 18-19. **"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."**

50. The blood of Jesus is precious because He is not only a sinless man, but He is God Himself. Read Acts 20, 28. **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."**

51. Here it is said God hath purchased us with His own blood. The same we read in 1 John 1, 7, in the second half of the verse. **"The blood of Jesus Christ, His Son, cleanseth us from all sin."**

52. Read also Rev. 5, 9. **"They sung a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.'"**

53. (198) "To what end did He redeem, purchase and win you?" **"That I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness."**

54. Since now Christ has redeemed, purchased and won you, to whom do you belong? **I belong to Him.**

55. By what right may Christ claim you as His own? **Because He bought me at the price of His own blood.**

56. But what does our answer 198 say besides saying that you are Christ's own? **I should live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness.**

57. Under whom should you live? **I should live under Christ.**

58. Yes, He is our Master and only Lord. We should live under Him in His kingdom. What is the kingdom of Christ? **The Church is the kingdom of Christ.**

59. And who is the head and master of the Church? **Jesus Christ.**

60. We should not only live under Him, but what else does the question referred to say? **We should serve Him.**

61. What does it mean to serve Him? **It means to obey His word, to do His will.**

62. And how shall we serve Him? **In everlasting righteousness, innocence and blessedness.**

63. Repeat 2 Cor. 5, 15. **"Christ therefore died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."**

64. Read also Luke 1, 74-75. **"That He would grant us that we, being delivered out of the hand of our enemies, might serve Him without fear. In holiness and righteousness before Him, all the days of our life."**

65. We are to serve the Lord in everlasting innocence and blessedness; that is, not only here in this world, but where? **In the world to come; in Heaven.**

66. We are to serve Him in blessedness. How only can we be truly blessed, or happy? **In His service.**

THE STATE OF EXALTATION

LESSON 59. THE DESCENT INTO HELL.

(Question 199-201.)

1. We have seen that Christ exercises His office as our mediator in two different states. What are they called? **The state of humiliation and the state of exaltation.**

2. Which state were we considering in our last lesson? **The state of humiliation.**

3. (193) "According to which nature did Christ humble Himself?" **"Christ humbled himself according to His human nature."**

4. According to His human nature Christ had been given divine power, majesty and glory; but generally He did not make use of these; on the contrary, how did He generally appear among men? **He appeared meek and lowly.**

5. But on what occasion did He show His divine power and glory? **When He performed miracles, and at His transfiguration.**

6. These were, so to speak, exceptions to the rule. As a rule He went about, not as a mighty Lord, but how? **As a servant, poor and despised.**

7. Of the things mentioned in the second article, which belong to the state of humiliation? **"Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, crucified, dead and buried."**

8. And all the other items belong to which state? **They belong to the state of exaltation.**

9. (199) "What is the state of exaltation?" **"This, that Christ also according to His human nature unceasingly exercises His divine majesty."**

10. We have seen that Christ humbled Himself according to His human nature. Now tell me from this answer to question No. 199, according to which nature was He exalted? **He was also exalted according to His human nature.**

11. So that both His humiliation and His exaltation must be said of which nature? **They must both be said of His human nature.**

12. Yes, because Christ, as God, is unchangeable. The divine nature of Christ can be neither made lower nor higher than it was from all eternity. But even the human nature of the Savior was in possession of what kind of majesty? **It was in possession of divine majesty.**

13. During the state of humiliation Christ did not fully and constantly make use of this divine majesty, but now since Christ is exalted, what does He do? **He unceasingly exercises His divine majesty.**

14. Repeat Phil. 2, 9-11. **"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**

15. Christ was not humbled, but humbled Himself; what, however, does the apostle here say of His exaltation. **God hath highly exalted Him.**

16. What kind of name did God give Him? **A name that is above every name.**

17. What shall be done at this name? **At the name of Jesus every knee shall bow of things in heaven, and things in earth and things under the earth.**

18. And what shall every tongue confess? **Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.**

19. Read also Luke 24, 26. **"Ought not Christ to have suffered these things, and to enter into His glory?"**

20. Read also Heb. 2, 9. **"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."**

21. (200) "What words of the article treat of the state of exaltation?" **"He descended into hell; the third day rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."**

22. What then was the first step in His exaltation? **He descended into hell.**

23. To which state of Christ does His descent into hell belong? **To the state of exaltation.**

24. (201) "Why did He descend into Hell?" **"That He might show Himself to the spirits in hell as their conqueror and mightily triumph over them."**

25. Who are the inhabitants of hell? **The devil, his angels and wicked men.**

26. To whom did Christ show Himself in hell? **He showed Himself to the spirits in hell.**

27. What object had Christ in showing Himself to the spirits in hell? **He showed Himself as their conqueror, and mightily triumphed over them.**

28. How did the devil hold power over men? **Through sin.**

29. And this power was so great that men could never have delivered themselves from it. Who was it that delivered us from the power of the devil? **The Savior delivered us from Satan's power.**

30. How did He do this? How did He redeem us from sin, from death and from the power of the devil? **"Not with gold or silver, but with His holy precious blood, and His innocent sufferings and death."**

31. Read 1 John 3, 8, the second sentence. **"For this purpose the Son of God was manifested, that He might destroy the works of the devil."**

32. It was a mighty struggle between Christ and Satan. But what did Jesus say on the cross just before He died? John 19, 30. **"When Jesus therefore had received the vinegar, He said, 'It is finished:' and He bowed His head, and gave up the Ghost."**

33. What was finished when Jesus died? **His work was finished.**

34. What was the work that He had come into the world to do? **He had come into the world to redeem us; to save us.**

35. Yes, and this work He finished. Over whom did He win the victory when He finished this work of redemption? **He won the victory over Satan.**

36. When the Germans had been victorious over the French in the Franco-German war, they marched into Paris. What is the city of Paris? **It is the capital of France.**

37. How did the Germans celebrate their victory over the French? **By marching into their capital.**

38. Yes, this was a triumphant march. So Jesus held a triumphant entry into the devil's capital, hell. What did He prove and celebrate by His descent into hell? **He proved and celebrated His victory over the devil.**

39. Now repeat 1 Peter 3, 18-19. **"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison."**

40. Who are the spirits in prison here referred to? **The devil, his angels and wicked men.**

41. What did Christ do unto the spirits in prison? **He preached to them.**

42. He did not preach the Gospel to them. Hell knows no glad tidings. But as their conqueror, what did He preach, or declare to them? **He declared His victory over them.**

43. Satan is a conquered enemy; and how does Satan know that he is conquered? **Christ showed Himself in hell as his conqueror.**

44. What is said of the Savior Col. 2, 15? **"Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it."**

45. Christ's descent into hell does not refer to His burial, for that is mentioned before in the creed. Neither does it mean the place of departed human spirits, as though Christ had gone to preach the Gospel to those who had died, thus giving them another opportunity for repentance. After death there is no opportunity given for repentance, as we read Heb. 9, 27. **"It is appointed unto men once to die and after this the judgment."**

46. Neither did Christ descend into hell to suffer the torments of the damned. For all His sufferings were ended when, on the cross, He said, "It is finished." But His descent into hell had a different object. Tell me again: why did He descend into hell (201). **"That He might show Himself to the spirits in hell as their conqueror and mightily triumph over them."**

47. Because Christ, by His descent into hell, began to show and exercise His divine majesty, to which state of Christ does it belong? **It belongs to the state of exaltation.**

48. Yes, it is the first step in this state of exaltation. He made known and celebrated His victory in hell. The devil succeeded in having Jesus put to death and thought He had conquered and forever overthrown the Savior. He now thought that He would forever hold undisputed sway over men. But how was all this changed? **When Jesus showed Himself in hell as his conqueror.**

49. Yes, the very death of Jesus, which Satan gloried in, proved his undoing; for by the death of Jesus all men were redeemed, sin was atoned for and the devil's power was overthrown. The death of Jesus was his victory, as was prophesied Hos. 13, 14. **"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction."**

50. And how did Jesus celebrate His victory over Satan? **By His descent into hell.**

LESSON NO. 60. THE RESURRECTION OF CHRIST.

(Question No. 202).

1. In what two states did Christ exercise His office of mediator? **In the state of humiliation and in the state of exaltation.**

2. What things mentioned in the second article belong to the state of humiliation? **"Conceived by the Holy Ghost, born of the Virgin Mary, was crucified, dead and buried."**

3. What things belong to His state of exaltation? **"He descended into hell, the third day rose again from the dead, ascended into heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the quick and the dead."**

4. What was the last step in His humiliation? **His death and burial.**

5. Which was the first step in His exaltation? **He descended into hell.**

6. To whom did Christ show Himself in hell? **To Satan and the spirits in prison.**

7. As what did He show Himself to the devil and his angels? **He showed Himself as their conqueror.**
8. What was the next step in His exaltation? **The third day He rose again from the dead.**
9. Christ really died on the cross, as we see from Mat. 27, 50. **"Jesus, when He had cried again with a loud voice, yielded up the ghost."**
10. Also Luke 23, 46. **"When Jesus had cried with a loud voice, He said, 'Father, into thy hands I commend my spirit:' and having said thus, He gave up the ghost."**
11. When a man's spirit, or soul, leaves the body, what follows? **The man is dead.**
12. And so Jesus really died and was buried because He was dead. On what day of the week did Jesus die? **On Friday.**
13. What hour of the day was it when Jesus died? **About three o'clock in the afternoon.**
14. Where was He buried? **In the new grave, which was in the garden of Joseph of Arimathea.**
15. What did the enemies of Jesus place at the grave of the Savior to make it secure? (Mat. 27, 62-66). **They placed soldiers as guards.**
16. But what took place on the third day after? **Christ arose from the dead.**
17. On what day of the week did Christ arise? **On the first day of the week.**
18. What do we call the first day of the week? **We call it Sunday.**
19. But what do we call it because on it the Lord arose? **We call it the Lord's day.**
20. What festival do we keep in the church in memory of Jesus' Resurrection? **The festival of Easter.**
21. At what time of the day did Christ arise? **Very early in the morning.**
22. Mary Magdalene and the other Mary came to the grave very early on Easter morning and found the stone rolled away from the door of the sepulchre. And whom did they see sitting on this stone? (Mat. 28, 1-6). **They saw an angel.**
23. What did the angel tell them? **He told them that the Lord had arisen.**
24. And as the women returned, whom did they meet? (Mat. 28, 9-10). **They met the Savior Himself.**
25. To whom did the Savior appear in the afternoon of this day? (Luke 24, 13-33). **To two disciples on their way to the village of Emmaus.**
26. To whom did the Savior appear on the evening of this same day? (Luke 24, 36-43). **He appeared to all the apostles.**
27. And when did He appear to them a second time? (John 20, 26). **He appeared to them a second time a week later.**
28. Read also what St. Paul says, 1 Cor. 15, 3-8. **"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures: And that He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time."**

29. We have a whole host of witnesses, who testify to having seen the risen Savior, and these witnesses are reliable; so what may we be sure of? **That Jesus arose from the dead.**

30. (202) "Why did He arise on the third day from the dead?" **"To show Himself with power as the Son of God, who rendered satisfaction for our sins and won for us the righteousness that avails before God."**

31. What does the resurrection of Jesus prove with reference to His person? **It proves that He is the Son of God.**

32. Yes, because He rose by His own power, as we see from John 10, 17-18. **"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."**

33. Read Rom. 1, 4. **"Declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead."**

34. What does our answer No. 202 say further concerning Jesus, the Son of God? **It says that He rendered satisfaction for our sins, and won for us the righteousness that avails before God.**

35. This was the work of Christ. For this purpose He came into the world. Now the resurrection of Jesus proves that He really accomplished this work. If Jesus had remained in death, we would have no certainty that the ransom which He offered was sufficient for our redemption. But what does the apostle say in Rom. 4, 25? **"Christ was delivered for our offences, and was raised again for our justification."**

36. Why was Christ raised again? **He was raised again for our justification.**

37. His resurrection is a declaration on the part of God that the debt is paid, that the justice of God is satisfied. Let us hear what the apostle says, 1 Cor. 15, 17.18, as to the condition of affairs if Christ had not risen. **"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."**

38. What does he say of us with reference to our sins if Christ be not risen? **We would yet be in our sins.**

39. What does he say of those who are fallen asleep in Jesus, that is, those who have died in the faith of Jesus? **He says they are perished, if Christ be not risen.**

40. If Christ had not risen from the dead; if death could hold Him, what power would it also have over us? **It would also hold us.**

41. But now since He arose, what blessed hope have we in death? **The hope that we, too, shall arise from the dead.**

42. Repeat John 11, 25-26. **"I am the resurrection, and the life: he that believeth in me, though He were dead, yet shall He live: and whosoever liveth and believeth in me shall never die."**

43. What does Jesus say here of him that believeth on Him? **"Though he were dead, yet shall he live."**

44. Repeat also John 14, 19. **"Because I live, ye shall live also."**

45. He is our Head; we are His members. If the Head lives, what follows with reference to the members? **They will live also.**

46. Read Rom. 8, 11. **"But if the Spirit of Him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."**

47. What does the apostle here say shall be done with the mortal bodies of those in whom the Spirit of the risen Savior dwells? **God shall quicken them.**

48. That is, God shall make them alive. Read also 1 Peter 1, 3.4. **"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."**

49. The apostle here says we have a lively hope based on the resurrection of Jesus Christ from the dead. What does He call this hope in the 4th verse? **He calls it an inheritance.**

50. What kind of an inheritance? **An inheritance incorruptible and undefiled, and that fadeth not away.**

51. And where do we look for this inheritance? **It is reserved for us in heaven.**

52. Even in the Old Testament the children of God had this blessed hope, as we see from Job 19, 25-27. **"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another."**

53. What does Job here say that he knows concerning the coming Redeemer? **He knows that He lives.**

54. And though he knows that His own body shall decay, yet what blessed hope does He express? **He says, "In my flesh I shall see God."**

55. Here we have the same blessed hope expressed. Because his Redeemer lives what does he hope for? **That he shall live also.**

56. How does he hope to see God even after worms have destroyed his body? **In his flesh he hopes to see God.**

57. Then what must be done with his flesh or his body? **It must be raised from the dead.**

LESSON No. 61. CHRIST'S ASCENSION INTO HEAVEN.

(Questions 203-205).

1. What things belong to Christ's state of exaltation? **"He descended into Hell, the third day He arose again from the dead, He ascended into Heaven and sitteth at the right hand of God, the Father Almighty, from thence He shall come to judge the quick and the dead.**

2. Which of these did we consider in our last lesson? **We considered His resurrection from the dead."**

3. On what day did Christ arise from the dead? **On the third day after His crucifixion.**

4. By whom was He seen after His resurrection? **By His apostles, and by the women who had come to anoint His body.**
5. What is the next step in His exaltation after His resurrection? **His ascension into heaven.**
6. How many days did Christ show Himself to His disciples after His resurrection? **He showed Himself forty days.**
7. Yes, and during this time He talked to them concerning His Kingdom, and explained many things which they had not understood concerning it. After this time, what became of Christ? **He ascended into heaven.**
8. Thus we read in the first chapter of Acts. Let us look especially at the 9th verse. **"When He had spoken of these things, while they beheld, He was taken up; and a cloud received Him out of their sight."**
9. How was Jesus taken up? **He was taken up and a cloud received Him out of their sight.**
10. Who were the eye witnesses of His ascension? **His disciples.**
11. (203) Yes, before their very eyes, while He was talking to them, He was taken up into heaven. "Why did He ascend into heaven?" **"To seat Himself at the right hand of His Father, and before Him exercise the office of Mediator and Advocate for us."**
12. Repeat Mark 16, 19. **"So the Lord, after He had spoken unto them, was received up into heaven, and sat on the right hand of God."**
13. What great promise had the Savior given? Mat. 28, 20. **"Lo, I am with you alway, even unto the end of the world."**
14. The Savior is with us, though we cannot see Him. What do we call the manner of His presence? **We say He is invisibly present with us.**
15. Where is the Savior visibly present since His ascension? **He is visibly present in heaven.**
16. Read Acts 7, 55. 56, and let us hear what Stephen saw. **"He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, 'Behold, I see the heavens opened, and the Son of man standing on the right hand of God.'"**
17. Even in the Old Testament this ascension of the Messiah had been foretold, as we see from Ps. 68, 18. **"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."**
18. What blessed promise did the Savior give us in John 12, 26? **"Where I am, there shall also my servant be."**
19. And again John 14, 2. **"I go to prepare a place for you."**
20. Since Christ ascended into heaven, what blessed hope have we also? **The hope that we will also go to heaven and be with Him.**
21. What office does Christ exercise in heaven for us? **The office of Mediator and Advocate.**
22. He is our Representative with God, our Advocate in the court of heaven. Tell me this with a scripture passage. 1 John 2, 1. 2. **"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."**

23. Jesus intercedes for us before God. He pleads our cause. This intercession is part of what office of Christ? **It is part of Christ's highpriestly office.**
24. What a comfort it is for us to know that the Savior is our Mediator and Advocate. Now what may we hope for when we pray to God? **We may hope to be heard.**
25. For whose sake may we hope this? **For the sake of Jesus Christ.**
26. We confess in the creed that Christ ascended into heaven. What do we add to this confession? **That He sitteth at the right hand of God the Father Almighty.**
27. (204) "What is understood by the right hand of God, at which Christ seated Himself?" **"The infinite power and majesty of God, whereby He works, governs and fills all things."**
28. Where is God? **God is everywhere.**
29. When we speak of God's right hand, we must not think of Him as we would of a human being with hands, feet, eyes, ears and other members. God is not a bodily being, but what is He? **God is a spirit.**
30. Tell me this with a Scripture passage, John 4, 24. **"God is a spirit, and they that worship Him must worship Him in spirit and in truth."**
31. Such expressions then, as the hand or eye of God are figurative expressions. They stand for the attributes of God. For instance, what are the eyes used for? **Our eyes are used to see.**
32. What does the eye of God stand for? **It stands for His omniscience.**
33. What do we use our hands for? **We use them for work.**
34. Which of our hands and arms is usually the stronger? **Our right hand.**
35. So what does the right hand of God stand for? **It stands for His almighty power.**
36. Read Ps. 77, 10. **"I said, 'This is my infirmity; but I will remember the years of the right hand of the Most High.'"**
37. Also Ps. 118, 16. **"The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly."**
38. Also Exodus 15, 6. **"Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy."**
39. Also Is. 48, 13. **"Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens."**
40. But the right hand is also to express majesty and honor. So we read concerning Christ, Heb. 1, 3. **"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."**
41. Read also Mat. 26, 64. **"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."**
42. This expression is used to tell us that after His deep humiliation, suffering and death, God hath highly exalted the Savior, as we read Phil. 2, 9-11. **"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**

43. Christ as God always had divine power and majesty and exercised it. As man this divine power and majesty were given to Him, but He did not fully nor constantly make use of them during His state of humiliation; but now since He is exalted, He has entered into the full use and exercise of His divine power and majesty, even according to His human nature. Over what has Christ, our brother, dominion? **He has dominion over all things.**

44. Through whom does God the Father now rule and govern the whole world? **Through Jesus Christ, our Lord.**

45. So we read that Christ is Lord even over His enemies, Ps. 110, 1. **"Sit thou at my right hand, until I make thine enemies thy footstool."**

46. Also Eph. 1, 20-22. **"And set Him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church."**

47. Read Eph. 4, 10. **"He that descended is the same also that ascended up far above all heavens, that He might fill all things."**

48. The right hand of God is not any particular locality, or place, but is used to express the majesty and power of the Savior. Since His exaltation He is everywhere as He promised Mat. 18, 20. **"Where two, or three, are gathered together in my name, there am I in the midst of them."**

49. Read Matt. 28, 20. **"Lo, I am with you alway even unto the end of the world."**

50. It is a great comfort to know that Christ, our brother, rules and governs all things. That He is King of kings and Lord of lords, as we read in Rev. 19, 16. **"He is the Lord of lords and King of kings."**

51. Again Rev. 19, 16. **"He hath His vesture and on His thigh a name written, King of kings and Lord of Lords."**

52. He not only rules and governs all things, but guards and protects His church and shall triumph with the saints in heaven forever. How manifold is the kingdom of Christ? **Christ's kingdom is threefold.**

53. What is the threefold kingdom of Christ? **His kingdom of power, His kingdom of grace and His kingdom of glory.**

54. How long shall this kingdom of Christ last? **It shall last forever.**

55. So we read Luke 1, 33. **"He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."**

56. Also Heb. 1, 8. **"But unto the Son He saith, 'Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.'"**

LESSON NO. 62. CHRIST'S COMING TO JUDGMENT.

(Question No. 206).

1. What was the subject of our last lesson? **Christ's ascension into heaven and His sitting at the right hand of God.**

2. To which state of Christ does this belong? **To His state of exaltation.**

3. The Savior ascended up into heaven visibly. The disciples stood looking up at Him as He disappeared from their view; and as they stood looking up to heaven two angels appeared to them. Let us hear what these angels said. Acts 1, 10. 11. **"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"**

4. What did the angels say to them concerning the ascended Savior on this occasion? **That He shall come again.**

5. And how shall He come again? **He shall come in like manner as they saw Him go into heaven.**

6. That is, He shall come again visibly. In what words do we confess this in the third article of the creed? **"From thence He shall come to judge the quick and the dead."**

7. Yes, Jesus shall come again. Let us see what the Savior says as to the manner of His coming. We have already seen that He shall come visibly. Now turn to Mat. 25, 31. **"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."**

8. When Jesus appeared the first time upon earth, He appeared in meekness and humility, in poverty and suffering, but how will He appear when He comes again? **He will appear in His glory.**

9. When He appeared the first time, He was accompanied by poor publicans and fishermen. His disciples were all men in the common walks of life. But when He comes again, who will be with Him? **All the holy angels will be with Him.**

10. When He came the first time He stood before the judgment seat of such an unjust judge as the heathen Pontius Pilate, but when He comes again, how will He appear? **He shall sit upon the throne of His glory.**

11. Let us again hear how this coming of the Savior is described. Mat. 16, 27. **"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."**

12. Read also Mat. 24, 30. **"Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."**

13. (206) "For what purpose will Christ come again?" **"To judge the quick and the dead."**

14. What will He come for? **He will come to judge.**

15. Who then is the judge of all the world? **Our Savior, Jesus Christ.**

16. So He Himself says, John 5, 22. **"The Father judgeth no man, but hath committed all judgment unto the Son."**

17. So St. Paul also told his hearers at Athens, Acts 17, 31. **"Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."**

18. Who is the man appointed of God to judge the world to whom the apostle here refers? **He refers to Jesus Christ.**

19. St. Peter says the same to Cornelius and his household, Acts 10, 42. **"He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the judge of the quick and the dead."**

20. What does the Savior say of the exact time of His coming to judgment? Mark 13, 32. **"Of that day and that hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father."**

21. There have been men who thought they knew the exact time of the Savior's coming. But what does the Savior Himself say? **He says no man, not even the angels themselves, know when He is coming.**

22. We should be prepared for His coming at any time, as the Savior admonishes, Luke 21, 34-36. **"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare it shall come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."**

23. So also St. Paul writes, 1 Thes. 5, 1-3. **"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, 'Peace and safety,' then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."**

24. In Mat. 24, 42-51 the Savior admonishes us to be prepared for His coming. Read the 42nd verse. **"Watch therefore; for ye know not what hour your Lord doth come."**

25. In Mat. 25, 1-13, what parable does the Savior use to admonish His disciples to be ready for His coming? **The parable of the ten virgins.**

26. What does the Savior say of those who were ready for His coming? Verse 10. **"While they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut."**

27. Who went in to the marriage feast? **They that were ready.**

28. Yes, they that live in the faith of Jesus are always ready for His coming. We should be more concerned about our readiness to meet Him than about the exact time of His coming. And yet we should not regard His coming as far off but rather as near at hand, as we read, 1 Pet. 4, 7. **"The end of all things is at hand."**

29. What does St. John write in his first epistle, chap. 2, 18? **"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time."**

30. What does St. Paul, 1 Thes. 2, 3. 4, say as to the time of the Savior's coming? **"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."**

31. This has already been fulfilled. How many have fallen from the faith, and in popery we have revealed more and more the man of sin who shows himself to be God. But the Savior in Mat. 24, 1-35 tells us of other signs by which we shall recognize the fact that the day of the Lord is fast approaching. What does He speak of in the 6th verse? **Of wars and rumors of war.**

32. And in the 9th verse? **Of persecutions.**

33. And in the 11th verse? **Of the coming of false prophets.**

34. And in the 13th verse? **That the Gospel shall be preached in all the world.**

35. Now read the verses 29 and 30. **"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."**

36. All these signs are either already fulfilled or will be fulfilled at the coming of Christ, and from them we should recognize the fact that the coming of the Lord to judgment is not far off. Repeat 2 Pet. 3, 10. **"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."**

37. Tell me from Rev. 20, 11, what shall become of the visible heaven and earth on that day? **They shall pass away.**

38. And what is written in Rev. 21, 1. **"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."**

39. We have seen that the Savior shall be the great judge of all the earth. Who shall be His servants or ministers according to Mat. 24, 31? **"He shall send His angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."**

40. Read also Mat. 13, 41. **"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity."**

41. Also 1 Thes. 4, 16. **"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."**

42. Now let us see who shall be judged. Repeat 2 Cor. 5, 10. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whither it be good or bad."

43. Who must appear before the judgment seat of Christ? All men.

44. And how shall we all be judged? We shall be judged according to what we have done while we lived, whether it be good or bad.

45. Read Rev. 20, 12. "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of these things which were written in the books, according to their works."

46. Also Jude 14, 15. "Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

47. Also Eccles. 11, 9. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

48. We shall have to give an account of all our thoughts, words and actions. So we read, Eccles. 12, 14. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

49. What does the Savior say of our words, Mat. 12, 36? "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

50. And what does the Apostle say even of our thoughts, 1 Cor. 4, 5. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

51. How careful we should be as to our actions and words; yea even our thoughts when we consider that for all we are accountable to the Savior on the great day. Now let us see according to what rule or law men will be judged. Repeat John 12, 48. "The word that I have spoken, the same shall judge him in the last day."

52. Read Rom. 2, 16. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

53. The Gospel shall be the rule of judgment. It will all depend upon how men have conducted themselves toward the Gospel. What do the Scriptures say of those who believe the Gospel? Mark 16, 16. "He that believeth and is baptized shall be saved."

54. And what about those who do not believe? "He that believeth not shall be damned."

55. Read also Rev. 20, 12. "I saw the dead, small and great, stand before God; and the books were opened and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books according to their works."

56. The Savior Himself is the book of life. All who believe on Him are written in the book of life. Their works testify that they believe on Him. So when the Scriptures say that men shall be judged by their works we must remember that good works are the fruits of faith. Where good works are wanting there is no faith in the Savior. In Mat. 25, 31-46 we have a description of the final judgment. What does the King say to the righteous on His right hand? Verse 34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

57. And what shall He say to the wicked on His left hand? Verse 41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

58. This judgment is the last judgment. From it there is no appeal. Its decision shall stand forever as we see from the 46th verse of this chapter. "These shall go away into everlasting punishment: but the righteous into life eternal."

THE THIRD ARTICLE OF THE CREED.

LESSON 63 — THE PERSON OF THE HOLY GHOST.

(Question 207-212.)

1. How many chief parts has the catechism? The catechism has six chief parts.

2. What are they? The holy Ten Commandments, the Apostles Creed, the Lord's Prayer, Holy Baptism and the Lord's Supper.

3. Which is the second chief part of the catechism? The Apostles' Creed.

4. How many articles are in the creed? There are three articles in the creed.

5. Of what does the first article treat? The first article treats of creation.

6. Of what does the second article treat? The second article treats of redemption.

7. Of what does the third article treat? The third article treats of sanctification.

8. Of whom does the first article treat? The first article treats of God the Father.

9. Of whom does the second article treat? The second article treats of God the Son.

10. And of whom does the third article treat? The third article treats of God the Holy Ghost.

11. (207) "Repeat the third article—of sanctification." "I believe in the Holy Ghost; the holy Christian Church, the Communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

12. (208) "What does this mean?" "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gos- enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true."

13. (209) "How many parts does this article contain?" "Principally five: it treats, 1. Of the Holy Ghost; 2. Of the Christian Church; 3. Of Forgiveness of Sin; 4. Of the Resurrection of the Body; 5. Of Eternal Life."

14. What then is the first thing which we confess in this third article? We confess to believe in the Holy Ghost.

15. (210) "What words of the third article treat of the Holy Ghost?" "I believe in the Holy Ghost."

16. (211) "Why do you say: 'I believe in the Holy Ghost?'" "Because I acknowledge Him as the third Person of the Godhead and thereby as true God."

17. To believe in God means to fear, love and trust in him. Under which commandment did we consider this fear, love and trust? Under the first commandment.

18. What does the explanation of the first commandment tell us about such fear, love and trust? It tells us that we should fear, love and trust in God above all things.

19. What kind of honor do we give God when we fear, love and trust in Him above all things? We give Him divine honor.

20. Now tell me from question 211: how do you regard the Holy Ghost? I regard Him as true God.

21. Yes; how many persons are there in God? There are three persons in God.

22. Which of these is the Holy Ghost? The third person is the Holy Ghost.

23. (212) "Why do you believe that the Holy Ghost is true God?" "Because in the Holy Scriptures the names, attributes, works and honor, which pertain to God only, are expressly ascribed to Him."

24. Where do we find this plainly taught that the Holy Ghost is true God? We find it taught in the Holy Scriptures.

25. According to question 212, what is the first thing ascribed to the Holy Ghost in the Scriptures? The names which pertain to God only.

26. Yes; we find in the Bible that the Holy Ghost is expressly called God. For instance, what did Peter say to Ananias after he had lied to the apostle? Acts 5, 3. 4. **"Peter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God."**

27. Ananias had lied not only to the Apostle Peter, but what question does the apostle put to him? **"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?"**

28. In lying to the Apostle, Ananias lied to the Holy Ghost, who dwelt in Peter. But what does the apostle say about this lie in the **last sentence of the** verse? **"Thou hast not lied unto men, but unto God."**

29. What then must the Holy Ghost be if lying to Him is lying to God? **He must be God.**

30. Repeat 1 Cor. 3, 16. **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"**

31. Who dwells in Christians? **The Spirit of God dwells in them.**

32. What does the apostle call Christians because of the presence of God's Spirit in them? **He calls them the temple of God.**

33. Because the Spirit of God dwells in them, Christians are God's temple. Who then must the Holy Ghost be if His indwelling makes people God's temple? **He must be God.**

34. But, according to question 212, we find that not only divine names, but what else is ascribed to the Holy Ghost? **Also divine attributes.**

35. Yes; and divine attributes belong to whom alone? **Divine attributes belong to God alone.**

36. If anyone has divine attributes, who must he be? **He must be God.**

37. Which are the divine attributes? (Question 142) **God is eternal, omnipotent, omnipresent, omniscient, holy, righteous, merciful and truthful.**

38. Who alone has these attributes? **God alone has them.**

39. Who must a person be who has these attributes? **He must be God.**

40. Repeat Ps. 139, 7-10. **"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."**

41. Where, according to this passage is the Spirit of God? **He is everywhere.**

42. Who must He be if He is everywhere at the same time? **He must be God.**

43. Now repeat 1 Cor. 2, 10. **"God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."**

44. What is the Spirit of God here said to search? **He searcheth all things.**

45. And even what is He said to know? **He searches and knows even the deep things of God.**

46. And who must He be if He knows all things? **He must be God.**

47. Read 2 Pet. 1, 21. **"The holy men of God spake as they were moved by the Holy Ghost."**

48. The holy men of God, the prophets and apostles, were inspired by God. They spoke and wrote as the Spirit of God moved them. They said things which they could never have known of themselves. They are called men of God because they were moved by the Holy Ghost. What does this prove with reference to the Holy Ghost? **It proves that the Holy Ghost is God .**

49. Repeat 1 Cor. 12, 11. **"All these things worketh that one and the selfsame Spirit, dividing to every man severally as he will."**

50. If the Spirit worketh all things, that is, if he is almighty, who must He be? **He must be God.**

51. Read also Mat. 12, 28. **"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."**

52. Through whom did the Savior cast out devils? **He cast them out through the Spirit of God.**

53. Who must this Spirit be if even the devils are subject to Him? **He must be God.**

54. Repeat John 15, 26. **"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the ather, he shall testify of me."**

55. What is here said of the Comforter, the Spirit of truth? **He proceedeth from the Father.**

56. What kind of being must He be if He proceeds from the Father? **He must be a divine being.**

57. Read 1 John 5, 7. **"There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one."**

58. Here the Holy Ghost is placed on a level with the Father and the Son. Who must He accordingly be? **He must be God, just as they are God.**

59. But according to our question 212, the Holy Spirit not only has divine names and attributes, but what kind of works does He do? **He does divine works.**

60. Yes; and this also is a proof that He is true God. Repeat Gen. 1, 2. **"The Spirit of God moved upon the face of the waters."**

61. This is said in connection with what divine work? **It is said in connection with the work of creation.**

62. What kind of person must the Holy Spirit be if He was present at and took part in the work of creation? **He must be a divine person.**

63. Repeat Job 33, 4. **"The Spirit of God hath made me, and the breath of the Almighty hath given me life."**

64. What does Job here say of the Spirit of God? **He says the Spirit of God created Him.**

65. Who must this Spirit be if the divine work of creation is ascribed to Him? **He must be God.**

66. Repeat John 3, 5. **"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."**

67. Here the work of regeneration is ascribed to the Holy Spirit. It is by Him that men are born again through baptism. This is a divine work; a work that God alone can do. If now the Holy Ghost does this work, who must He be? **He must be God.**

68. Repeat Titus 3, 5. **"According to His mercy He saved us, by tne washing of regeneration, and renewing of the Holy Ghost."**

69. Baptism is here called a washing of regeneration and a renewing of the Holy Ghost. Who is it then that renews us? **It is the Holy Ghost.**

70. But who alone can make new creatures of us? **God alone can do this.**

71. If then the Holy Ghost renews us who must He be? **He must be God.**

72. According to our question 212 the Holy Ghost has not only divine names and attributes, and not only performs divine works, but what kind of honor is given to Him? **Divine honor is given Him.**

73. Read Mat. 28, 19. **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**

74. Here the Holy Ghost is mentioned with and put on the same level with the Father and the Son. Who must He be to deserve such honor? **He must be God.**

75. From all this we see that the Holy Ghost is a divine person, that He is true God, with the Father and the Son.

LESSON 64. CONVERSION.

(Question 213-218.)

1. Of whom does the third article of the creed treat? **It treats of God the Holy Ghost.**

2. Who is the Holy Ghost? **He is the third person in the Trinity.**

3. (213) "Why is the third person of the Godhead called the Holy Ghost?" **"Because in Holy Scriptures the work of sanctification is especially ascribed to Him."**

4. What work is the special work of the Holy Ghost? **The work of sanctification.**

5. Repeat 1 Cor. 6, 11. **"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."**

6. What is the Holy Ghost here said to do to Christians? **He washes, and sanctifies them.**

7. To sanctify means to make clean and holy. From what does the Holy Spirit cleanse us? **He cleanses us from sin.**

8. (214) "What do you understand by this sanctification?" **"The work of the Holy Spirit when He calls me by the Gospel, enlightens me with His gifts, and sanctifies and keeps me in the true faith."**

9. What then, is the first thing which the Holy Ghost does in this work of sanctification? **He calls us by the Gospel.**

10. What is the Gospel? (Question 137). **The Gospel is the glad tidings that Jesus Christ has saved us from our sins, and through faith makes us forever blessed.**

11. When we hear these glad tidings concerning Jesus Christ and His blessed work of salvation, who is it that is calling us? **It is the Holy Ghost that is calling us.**

12. From what does he call us away when we hear the Gospel? **He calls us away from sin.**

13. We have all strayed away from Him, and are lost. What command did the Savior give His diciples? Mark 16, 15. **"He said unto them, 'Go ye into all the world, and preach the gospel to every creature.'"**

14. Unto whom does the Holy Ghost call us by the Gospel? **He calls us to the Savior.**

15. What else does He do besides calling us? **He enlightens us with His gifts.**

16. We are so ignorant that, of ourselves, we could not even understand the Gospel when we hear it. So what does He do in order that in spite of our blindness we may understand and accept the Gospel? **He enlightens us with His gifts.**

17. And when we have accepted the Gospel by faith, what else does He do? **He sanctifies us.**

18. That is, He gives up willingness and power to lead what kind of a life? **To lead a holy life.**

19. And because, if left to ourselves, we should fall away again from the faith, what does the Holy Ghost do? **He keeps us in the true faith.**

20. Who is it that does all this? **It is the Holy Ghost.**

21. (215) "Why must the Holy Ghost do all this?" **"Because I can not by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."**

22. Repeat the first sentence in Luther's explanation of the third article of the creed. **"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."**

23. What is necessary in order that we may come to our Lord Jesus Christ, that is, to be saved? **We must believe on Him.**

24. (216) Yes, and this we cannot do of ourselves. "Why is this?" **"On account of original sin."**

25. What is original sin? (Question 126) **It is the utter depravity of the whole human nature, which, since the fall of Adam, is inborn in all men.**

26. And wherein does this depravity consist? (Question 127). **In this, that we have lost the image of God and, consequently, that our reason is darkened and our will perverted.**

27. According to this answer, what effect has original sin on our reason or understanding? **Our reason is darkened.**

28. That is, we cannot understand the truth that is necessary to salvation. What does the apostle say in 1 Cor, 2, 14? **The natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; neither can he know them, because they are spiritually discerned.**

29. As we are by nature, the Gospel appears a foolish thing. We cannot understand it. But according to question 127 original sin has not only darkened our understanding, but what effect has it on our will? **It has perverted our will.**

30. What does the apostle say, Rom. 8, 7? **"The carnal mind is enmity against God; for it is not subject to the law of God, neither can be."**

31. By nature we are at enmity with God. We lack not only the power but also the willingness to believe in Christ. In Phil. 2, 13, the apostle tells us how we come to believe in Jesus Christ. Read the passage. **"It is God which worketh in you both to will and to do of His good pleasure."**

32. God's good pleasure is that we believe on His son, Jesus Christ, and be saved. But where does this faith come from? **God works it in us.**

33. (217) "Whose then is the work of conversion?" **"It is solely the gracious work of the Holy Ghost."**

34. Why do we say it is "solely" the work of the Holy Ghost? **Because He does it alone.**

35. And why do we call it a gracious work? **Because His grace moves Him to do it.**

36. Yes, God owes us nothing. He would have a perfect right to let us perish forever in our sins. But why does He try to save us? **Because He pities us.**

37. Repeat Jer. 31, 18. **"Turn thou me, and I shall be turned; for thou art the Lord, my God."**

38. Who alone can turn us from sin to righteousness; from death to life? **God the Holy Ghost.**

39. When we believe on Jesus, we call Him Lord, we acknowledge Him to be our Master, but what does the apostle say 1 Cor. 12, 3? **"No man can say that Jesus is the Lord, but by the Holy Ghost."**

40. Repeat Col 2, 12. **"Ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."**

41. What does the apostle here say as to the origin of faith? **He says it is of the operation of God.**

42. That is, it is the work of God. What does David ask of God, Ps. 51, 10? **"Create in me a clean heart, O God; and renew a right spirit within me."**

43. Where must clean hearts come from? **God must create them.**

44. Read also John 6, 44. **"No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day."**

45. Also the 65th verse of the same chapter. **"Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."**

46. Read also Ezech. 36, 25-27. **"Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."**

47. From all these passages it is clear that when we believe in Christ and are saved, we have God to thank for it. He begins, carries on, and finishes the work of conversion in us. To convert means to turn about, to change. Who alone can bring about this change in us? **God alone can do it.**

48. (218) "What does it mean to be converted, or to repent?" **"It means to be contrite for one's sins and to believe in Jesus Christ."**

49. How many things belong to true conversion, or repentance? **Two things.**

50. What is the first? **To be contrite for one's sins.**

51. And what is the second? **To believe in Jesus Christ.**

52. Repeat Mark 1, 15. **"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."**

53. When the Savior here says, "Repent ye, and believe the gospel," **He means, "Be sorry for your sins and believe in me."**

54. Repeat also Luke 18, 13. **"The publican standing afar off, would not lift up so much as his eyes unto heaven but smote upon his breast, saying, 'God be merciful to me a sinner.'"**

55. Here we have an example of true repentance. How did the poor publican feel about his sins? **He felt sorry.**

56. And yet what did he ask and hope for? **He asked and hoped for mercy.**

57. In Luke 15, 11-32 we are told the parable of the prodigal son. How did this poor boy feel about his sins? **He felt sorry for them.**

58. And what did he ask for when he came home? **He asked for forgiveness.**

59. What must he have believed with reference to his father? **That he would forgive him.**

60. No man is truly converted who loves sin. But how does the truly converted man regard sin? **He is sorry for it and hates it.**

61. Tell me how did the apostle Peter show that he was sorry for the great sin of denying the Savior? (Mat. 26, 75.) **"He went out and wept bitterly."**

62. And yet Peter did not despair. He hoped for and received forgiveness. In this respect he differed from Judas. He, too, was sorry that he had betrayed the Lord. But still he was not a converted man. What did he lack? **He lacked faith.**

63. Yes, he did not believe that his sin could be forgiven. His sorrow drove him to despair. So what are the two things which belong to true conversion, or repentance? **Sorrow for sin and faith in Christ.**

LESSON 65. CONTRITION AND FAITH.

(Question 219-220.)

1. Repeat the Third Article of the Creed. **"I believe in the Holy Ghost," etc.**

2. What does this mean? **"I believe that I cannot by my own reason and strength believe in Jesus Christ my Lord or come to Him," etc.**

3. What is necessary in order that we poor sinners may be saved? **We must believe in Jesus Christ.**

4. Who works this faith in our hearts? **The Holy Ghost.**

5. This work of the Holy Ghost we call conversion or repentance. In our last lesson we learned how many parts belong to repentance. Can you tell me? **Repentance has two parts.**

6. What are they? **Sorrow for sin and faith in Christ.**

7. By what word do we express this sorrow for sin? (218) **By the word contrition.**

8. (219) "What is contrition?" **"Contrition is the sorrow of the heart for sin."**

9. What does it mean to be contrite? **To be contrite means to be sorry.**

10. This we learn from Psalm 51, 17: **"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."**

11. What kind of heart then is pleasing to God? **A contrite heart.**

12. The heart that is pleasing to God is here described not only as a contrite heart but what else is said of it? **It is called a broken heart.**

13. What is it on account of which our hearts should be so broken up and sorrowful? **On account of sin.**

14. How does God regard sin? **It offends Him. He hates it.**

15. God has been kind and good to us, and when we learn that by our sins we have grieved and offended Him, how should we feel about it? **We should feel sorry.**

16. Yes, it is an awful thing that instead of pleasing we have offended God. And what have we deserved by our sins? **We have deserved punishment.**

17. What has God threatened to do with sin? **He has threatened to punish it.**

18. Repeat what God says in the conclusion of the Ten Commandments. **"I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments."**

19. What does this mean? **"God threatens to punish all those who transgress his commandments, therefore we should fear His wrath."**

20. That will do. Stop here, and tell me: what does God threaten to do with those who transgress His commandments? **He has threatened to punish them.**

21. Tell me when did God once punish the whole world on account of sin? **At the time of the flood.**

22. What two specially godless cities did God once punish on account of sin? **The cities of Sodom and Gomorrah.**

23. So God punishes sin in this world, but he also punishes it in the world to come. What is said of the wicked in Mat. 25, 46? **"These shall go away into everlasting punishment."**

24. God punishes sin both in this world and in the world to come. Sin brings misery and death. When we learn and experience this, how should we feel about our sins? **We should feel sorry on account of them.**

25. Not all people are sorry for sin. Some take pleasure in sin, and even boast of it. But what does God say Is. 66, 2.? **The second part of the verse. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."**

26. Read also Joel 2, 12. 13. **"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."**

27. David had sinned against God. How he felt about his sins we see from Psalm 38. Let us read it. **"O Lord rebuke me not," etc.**

28. Let us also read Psalm 130. **"Out of the depths," etc.**

29. Can you give me another example of one who was sorry for his sins? **The publican in the temple.**

30. What did the prodigal son say to his father when he returned from a life of sin and shame? Luke 15, 21. **"Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.**

31. How did Peter sin against the Savior during His trial before the High Priest? **He denied the Savior.**

32. How did he feel about this sin afterward when the Savior looked upon him? **He went out and wept bitterly.**

33. But true repentance means more than sorrow for sin. Which other disciple had also shamefully sinned against the Lord? **Judas, who betrayed Him.**

34. He also afterwards felt sorry for what he had done, as we see from Mat. 27, 3-5. **"Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, what is that to us? .See thou to that. And he cast down the pieces of silver in the temple and departed, and went and hanged himself."**

35. Mere sorrow is not repentance. What else does true repentance imply besides sorrow for sin? **It also implies faith in Christ.**

36. (220) "What is faith?" **"Faith is the confidence of the heart that we through Christ have forgiveness of sin and a gracious God."**

37. This is what Judas lacked. He had no confidence in God, no hope of forgiveness. Contrition is sorrow, but what is faith? **Faith is confidence.**

38. Contrition is sorrow **of the heart,** but what is faith? **Faith is the confidence of the heart.**

39. Both parts of repentance then are found where? **They are found in the heart.**

40. Yes, our hearts must be right with God. And what two things are necessary in order that our hearts may be right with God? **Sorrow and confidence.**

41. Repeat Heb. 11, 1. **"Now faith is the substance of things hoped for, and the evidence of things not seen."**

42. What kind of things does faith deal with? **It deals with things not seen.**

43. Yes, and it means confidence in these things. It lays hold of God's promises and trusts in them. What has God promised with reference to our sins? **He has promised to forgive them.**

44. Through whom may we hope for this forgiveness? **Through Christ.**

45. "Through Christ" means for His sake, and by faith in Him. What did Christ do that God should forgive our sins through Him? **He suffered and died for us.**

46. Yes, and now what is God willing to do for the sake of the sufferings and death of Christ? **To forgive our sins.**

47. God is a holy and righteous God, who has threatened to punish sin, but according to our question 220 He is also what? **He is also gracious.**

48. And because He is a gracious God and because Christ has borne the punishment for our sins what may we hope for? **We may hope that God will forgive our sins.**

49. And this confidence is the chief thing in repentance. Only then are our hearts right with God when we have this confidence. This we see from Mark 16, 15. 16. **"He said unto them, go ye into all the world, and preach the Gospel to every creature, He that believeth and is baptized shall be saved; he that believeth not shall be damned."**

50. What is this Gospel which the apostles were to preach to all the world? **It is the glad tidings that Jesus Christ has saved us from our sins and through faith makes us forever blessed.**

51. What is the blessed result when we believe this Gospel? **We are saved.**

52. The same is taught John 3, 16. **"God so loved the world that He gave his only begotten Son that whosoever believeth in Him shall not perish but have everlasting life."**

53. Who accordingly shall be saved? **He that believes on Jesus.**

54. He that believes on Jesus and is baptized in His name is truly converted. Read also Rom. 8, 3. 4. **"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**

55. Now also read Rom. 10, 4. **"Christ is the end of the law for righteousness to every one that believeth."**

56. When we believe on Christ we are righteous before God, that is, our hearts stand right with Him. Repeat 2 Tim. 1, 12. Latter half of the verse. **"I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."**

57. Thus faith in the person and work of the Savior saves us. In this faith we can cheerfully await the judgment day. Read also Rom, 8, 38. 39. **"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."**

58. This faith in Christ is what converts a man, turns him about, and changes his whole life. It makes a new man out of him. It sets him right with God, changes his whole spirit and disposition not only toward God but also toward men. But this faith can not exist in a heart that loves and delights in sin, but rather only in what kind of heart? **In a heart that is sorry for sin.**

59. Therefore, what two things belong to true repentance or conversion? **Sorrow for sin and faith in Christ.**

LESSON 66. THE ORDER OF SALVATION.

Question 221-224.

1. Of whom does the third article of the Creed treat? **It treats of the Holy Ghost.**

2. What is the special work of God the Holy Ghost? **The work of sanctification.**

3. Yes, or the work of conversion. What two things belong to conconversion or repentance? **Sorrow for sin and faith in Christ.**

4. Why should we be sorry for sin? **Because it offends God and deserves punishment.**

5. The second part of conversion is faith in Christ. What are we to believe concerning Christ? **We are to believe that He is the Son of God and the Savior of the world.**

6. Who is it that works in our hearts this sorrow for sin and faith in Christ? **It is God the Holy Ghost.**

7. (221) "Through what means does the Holy Ghost work all this in us?" **"Through the Word of God and the Holy Sacraments."**

8. God works through means. Who gave us life? **God gave us life.**

9. This He did through our parents. Who preserves our life? **God preserves our life.**

10. And this also He does through means. What does God supply us with in order to preserve life? **He supplies us with food, clothing and shelter.**

11. Now just as God works through means in the natural world, so He also works through means in the spiritual world. From Rom. 10, 17, we learn how God works faith in our hearts. Repeat the passage. **"So then faith cometh by hearing, and hearing by the word of God."**

12. Here we are told that by hearing the Word of God men are brought to faith. So what must we do if we would come to faith and be saved? **We must hear the Word of God.**

13. But we must not only hear it with our bodily ears. We must take this Word to heart, as we see from Luke 11:28. **"Blessed are they that hear the Word of God and keep it."**

14. This is how the Galatians came to be Christians, as we learn from Gal. 3, 2. **"This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?"**

15. On the great day of Pentecost 3000 became believers and were added to the church. What had this multitude listened to on that day? Acts 2:14. **They had listened to the preaching of the Gospel.**

16. And how did they receive this preaching? Acts 2:41? **They received it gladly.**

17. In 1 Peter 1:23 the Word of God is called a living and life-giving seed. Read the passage. **"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever."**

18. The Savior himself in the parable of the sower calls the Word of God a seed as we see from Luke 8:11. **"Now the parable is this, the seed is the Word of God."**

19. But God has other means of working faith in the hearts of men. He does it not only through the Word of God but according to question 221 through what other means? **Through the holy sacraments.**

20. Especially through Holy Baptism, as we see from Titus 3:5, 6. **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."**

21. What is this washing of regeneration through which God works faith in us and saves us? **It is holy Baptism.**

22. This is especially the case with little children. They can not be reached by the preaching of the Word of God, for they can not understand it. So what means does God use to work faith in them? **He uses Holy Baptism.**

23. Read also 1 Cor. 12:13. **"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."**

24. (222) "How manifold is the work of the Holy Ghost described in the third article?" **"Fourfold: He calls and gathers, enlightens, sanctifies and keeps us."**

25. The calling and gathering are here taken together. What then is the first thing which the Holy Ghost does in order to work faith in our hearts? **He calls and gathers us.**

26. That is, He calls us together. Repeat the explanation of the third article of the creed. **"I believe that I can not by my own reason or strength believe in Jesus Christ my Lord, or come to Him. But the Holy Ghost has called me by the Gospel" etc.**

27. What is the first work of the Holy Ghost here mentioned? **He calls me by the Gospel.**

28. And a little further on, what is said of this calling? **"Even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth."**

29. How does the Holy Ghost call you? **He calls me by the Gospel.**

30. When we hear the Gospel preached, whose voice is this calling us? **It is the voice of God the Holy Ghost.**

31. When a child is running away from its mother into danger what will the mother do? **She will call the child.**

32. When a hen sees her chicks in danger, what will she do? **She will call them together.**

33. (223) "How does the Holy Ghost call and gather us?" **"He offers us the grace of God and gives us power to accept it in faith, by which we become members of the Christian Church."**

34. What does the Holy Ghost offer us when we hear the Gospel preached? **He offers us the grace of God.**

35. We are all poor sinners before God and what have we deserved by our sins? **We have deserved God's punishment.**

36. Now instead of punishing us as we deserve, what does God offer us? **He offers us his grace.**

37. That is, what does he offer to do with our sins instead of punishing them? **He offers to forgive them.**

38. For whose sake does God offer to forgive our sins? **For Christ's sake.**

39. What did Christ do that God should offer us forgiveness for His sake? **He suffered and died for us.**

40. But the Holy Ghost not only offers us the grace of God but what else does He do? **He gives us power to accept it in faith.**

41. How are we to accept this grace of God? **We are to accept it in faith.**

42. But of ourselves we could not believe that God is willing to forgive sin. Either we think we need no forgiveness or that there is no forgiveness. Now what does the Holy Ghost do in order that we may believe that God is gracious and forgives sin? **He gives us the power to believe it.**

43. With the call comes the power. When Jesus called Lazarus from the dead what power did He give him with that call? **The power to come forth.**

44. Now repeat 2 Tim. 1:9. **"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."**

45. Repeat also 1 Peter 2:9. **"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvelous light."**

46. What has God called us out of? **He has called us out of darkness.**

47. Yes, out of the darkness of ignorance and sin. Into what has He called us? **Into His marvelous light.**

48. Light here means the knowledge of the truth of the Gospel. But not all men obey this call. Some close their eyes and hearts against the call. As we see from Mat. 23:37. **"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."**

49. The wicked people of Jerusalem were called by the Savior, but what was the result? **They would not come.**

50. O, let us beware lest we close our ears and hearts when God calls. In Mat. 22, 1-14 we have the parable of the marriage of the king's son. The guests were called, that is, invited to the marriage but what was the result? Verse 5. **"But they made light of it, and went their ways, one to his farm, another to his merchandise."**

51. So we see the great majority of men today closing their hearts to the call of God. They will not come and be saved. Even in the Old Testament God had to complain of this. Read Isaiah 65, 2. **"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts."**

52. Let us see how the Savior represents himself in Rev. 3, 20. **"Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."**

53. Every time you hear the Gospel preached it is the voice of God calling you away from sin unto righteousness. And though by nature we are inclined to look upon this as foolishness, yet God gives us the power to believe it. Let us use this power and thus accept the grace of God by faith. And what do we become by such faith? **We become members of the Christian Church.**

54. How then do we become members of the Christian Church? **By believing the Gospel.**

55. So the Holy Ghost calls and gathers us: that is, brings us together as a company of believers. But what else does the Holy Ghost do besides calling and gathering us? **He enlightens us with his gifts.**

56. (224) "How does the Holy Ghost enlighten us?" **"He kindles faith in our hearts, so that we know Jesus Christ as our Savior."**

57. When a room is dark what must be done if you would see? **We must light a candle.**

58. So by nature our hearts are dark in spiritual things. We do not know the way of life. Now what is the light that must be kindled in our hearts? **Faith is this light.**

59. And who kindles this light of faith in our hearts? **God the Holy Ghost.**

60. And whom do we learn to know by faith? **We learn to know Christ.**

61. As what do we learn to know Him? **We learn to know Him as our Savior.**

62. Repeat 2 Cor. 4:6. **"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."**

63. Read also 2 Cor. 4, 3-4. **"But if our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the Gospel of Christ, who is the image of God, should shine unto them."**

64. Also Acts 26, 18. **"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."**

65. So the Holy Ghost opens our eyes to see and know the truth. But in spite of all this some men remain willfully blind. In them is fulfilled the old adage: "There are none so blind as those who will not see." And the other: "Convince a man against his will and he is of the same opinion still."

LESSON 67. SANCTIFICATION.

Question 225.

1. We have seen that it is God the Holy Ghost who works faith in our hearts. He does this through the Word of God and the holy sacraments. Can you tell me from the explanation of the Third Article what different things the Holy Ghost does in order to bring us to faith and save us? **He calls us by the Gospel, enlightens us by his gifts, sanctifies and keeps us in the true faith.**

2. What do we call this whole work of the Holy Ghost? **We call it the work of Sanctification,**

3. Here the word "sanctification" is used to express the whole work of the Holy Ghost, and yet we find that in the explanation of the Third Article this word "sanctification" is used to express one particular part of the work of the Holy Ghost. The same word is used in a twofold sense, the wider and the narrower. In the wider sense it includes everything that the Holy Ghost does to bring and keep us in the faith, as these things are set forth in the explanation of the Third Article. For of what does the Third Article treat? **The third article treats of Sanctification.**

4. But in the narrower sense it means only one particular part of this work. After we say in the explanation in the catechism that the Holy Ghost calls, gathers and enlightens us, what else do we say He does? **He sanctifies us.**

5. That is He makes us holy. What does it mean to sanctify? It **means to make holy.**

6. Read what is written Acts 15. 8-9. **"And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."**

7. Accordingly what does the Holy Ghost do by faith? **He purifies our hearts by faith.**

8. What other word then could you use instead of the word sanctify? **The word purify.**

9. We have seen that the Holy Ghost works faith in our hearts, now we will see the results of this faith in our lives. If you light a candle in a dark room what will be the result? **It will be light.**

10. If you kindle a fire in a cold room what will be the result? **It will get warm.**

11. Faith is such a light and such a fire. What does it do with our hearts and lives? **It lights and warms them.**

12. Faith may also be compared to a tree. So the Savior says Mat. 7:17-18. **"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. .A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."**

13. By faith in Christ we are made good trees, and what must a good tree bring forth? **A good tree must bring forth good fruit.**

14. Faith is something that can not be hidden. It shows itself. We cannot see faith, but we can see its results. We cannot see the life of a tree but we can see the results of this life. And what are these? **Its fruits.**

15. Repeat Gal. 5:6. **"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."**

16. What is here said of faith? **It worketh by love.**

17. The faith which saves us is not a dead thing but a new life in us. It changes our whole lives, it sanctifies, that is, it purifies and makes us holy. How can you tell whether a man is alive or dead? **A live man will breathe.**

18. Yes. And what else will he do? **He will move and act.**

19. So faith shows itself in works. So the apostle St. James says, chapter 2, verses 17 and 18. **"Even so faith, if it hath not works, is dead, being alone. .Yea, man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."**

20. How does faith shew itself according to this passage? **Faith shows itself by works.**

21. (225) "How does the Holy Ghost sanctify us?" **"Through faith he gives us delight in holy or good works, and power to do them."**

22. Sanctification is a result of faith. A man cannot believe in Christ and still take pleasure in sin. How does a man feel over sin when he is a believer in Christ? **He feels sorry for it.**

23. If he feels sorry for sin he can not love it, but how does he feel toward it? **He hates it.**

24. He hates sin, and what does he love? **He loves what is right.**

25. That is, he loves righteousness. According to our answer 225 what does the Holy Ghost give us through faith? **He gives us delight in holy and good works.**

26. When a man has faith what does he delight or take pleasure in? **He takes pleasure in holy or good works.**

27. By nature what do we delight in? **We delight in sin—evil works.**

28. Through faith the Holy Ghost brings about a wonderful change in us. We love what we hated before, and we hate what we loved before we were Christians. Faith is not a mere matter of the intellect, but a matter of the heart. Take St. Paul as an example. Before he was a Christian, how did he regard the Savior? **He hated and despised Him.**

29. And how did he behave toward Christians? **He persecuted them.**

30. But after he became a believer how did he regard the Savior? **He loved Him and served Him.**

31. And how did he behave towards Christians? **He loved and served them.**

32. How did he spend the rest of his life after he was converted to Christ? **He spent it preaching the Gospel and serving the Lord.**

33. Think of Zaccheus, the publican. Before his conversion he was dishonest, but after he was converted to Christ what did he say? Luke 19, 8. **"And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I return him fourfold."**

34. Before a man believes on Christ he may have been a drunkard, but after he becomes a Christian how does he regard this vice? **He hates it and fights against it.**

35. Before a man believes on the Savior he may have delighted in lying and deceiving but after he becomes a Christian how does he regard such things? **He hates them.**

36. And on the contrary what does he love? **He loves what is honest truthful and upright.**

37. What is written in the first Phalm, in the first and second verses, concerning the righteous man; that is, the true believer? "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night."

38. But the Holy Ghost, through faith, not only gives us pleasure in holy and good works, but according to our answer what else does he give us? He also gives us power to do them.

39. By nature we have neither the desire nor the power to do anything good. We have not the desire and even if we had, we have not the power. But the Holy Ghost makes new creatures of us and makes it posible for us to do what pleases God. Repeat Ept. 2:10. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

40. We are created unto good works. That is why God made us that we should serve Him. He gave us hands, feet, eyes, ears and all our members that we should serve Him. But the apostle here says God created us in Christ Jesus. That is, he redeemed us through the sufferings and death of Christ that we should serve Him. For what purpose does this passage say, God created us in Christ Jesus? He created us unto good works.

41. And what hath God before ordained? He hath ordained that we should walk in good works.

42. What does the explanation of the Second Article of the Creed say as to the reason why Christ redeemed, purchased and won you? "That I might be His own, live under Him in His kingdom and serve him in everlasting righteousness, innocence and blessedness."

43. This is also plainly taught in Titus 2:14. What is here said of Christ? "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

44. What then was the reason why Christ gave himself for us? "That he might purify unto himself a peculiar people."

45. And what is said of this people? They should be "zealous of good works."

46. That God alone can give the power to do good works is evident from Phil. 2:13. "For it is God which worketh in you both to will and to do of his good pleasure."

47. Now repeat Heb. 12:14. "Follow peace with all men, and holiness, without which no man shall see God."

48. We should follow or strive for holiness. What reason does the apostle here give for this? Without holiness no man can see God.

49. God himself is pure and holy and they that would see him and be with Him must be as He is. What are we accordingly to follow after and cultivate? We are to follow after holiness.

50. And what does the apostle here say of those who are not willing to do this? He says they shall not see God.

51. Now repeat 1 Thess. 4:3. **"For this is the will of God, even your sanctification."**

52. This is what God wants, namely, that we be holy. Sanctification is his work. It is a growth. The new life in us must grow. How does all life show itself? **It shows itself by growth.**

53. And this growth continues as long as we live in the world. It is never perfect on earth. While we are in this sinful world we can not be perfectly holy. There are people who are so blind as to imagine they can be perfectly sanctified in this world. But what does the apostle say of such in 1 John 1:8.? **"If we say we have no sin, we deceive ourselves, and the truth is not in us."**

54. Perfect sanctification, that is, perfect holiness or sinlessness, will be reached only in heaven. But so long as we live in this world we are to grow and increase in holiness of heart and life. We should be better today than we were yesterday, and better tomorrow than we are today. What becomes of a plant when it stops growing? **It dies.**

55. So our spiritual life must soon die if we do not grow. There is no such thing as standing still. If we are not going forward we are going backward in Christian life.

LESSON 68. GOOD WORKS.

Question 226-228.

1. We have seen that the faith which saves us shows itself in good works. It can not be hidden. It is a new life in the soul, and life shows itself by action. Where do both the willingness and the power to do good works come from? **The Holy Ghost gives them to us.**

2. (226) "What are good works?" **"All that a Christian thinks, speaks and does from faith according to God's command and to His honor and glory."**

3. Tell me from this answer who alone can do good works? **Only a Christian can do good works.**

4. What must a man become before anything which he does can please God? **He must become a Christian.**

5. So we read Heb. 11:6. **"Without faith it is impossible to please God."**

6. The Savior Himself says the same thing, Mat. 7:17-18. **"Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."**

7. What fruit does an apple tree bear? **It bears apples.**

8. What fruit does a grape vine bear? **It bears grapes.**

9. Can you expect figs to grow on a thistle stock? **No. you cannot.**

10. Why not? **Because it is not the nature of a thistle to bear figs.**

11. Now by nature we are all corrupt trees. We are conceived and born in sin, and all that we think or say or do is sinful. What change must take place before we can do anything that is really good in the sight of God? **We must become Christians.**

12. Yes, we must be born again. Even in natural life a man must be born before he can act. What must be done with a candle before it gives light? **It must be lighted.**

13. What must be done with a fire before it gives warmth? **It must be kindled.**

14. But what will a fire do as soon as it is kindled? **It will burn and give forth warmth.**

15. What does the Savior say of every good tree? **Every good tree bringeth forth good fruit.**

16. It is the nature of the good tree to bring forth good fruit. Why need the sun not be urged and told to shine? **Because it does so without being told, it is its nature to shine.**

17. So it is the regenerated nature of the Christian that does good works. What does the Savior say of all true believers. John 15:5? **"I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."**

18. What comes of a branch when it is cut off from the vine? **It withers and dies.**

19. So we can live and bear the fruit of good works only so long as we remain in living connection with the Savior by faith. Now tell me what it is in a Christian that prompts him to do good works? **It is faith.**

20. Faith is the new life which shows itself through works. As St. James says, James 2:17-18: **"Faith if it hath not works, is dead, being alone."**

21. Repeat Rom. 14:23. **"Whatsoever is not of faith is sin."**

22. Faith in Christ is the source of all good works. There may be works which outwardly appear to be good without faith. A man may avoid sin for fear of punishment, he may give to the poor to make himself a name. He may give because he expects to receive again. But are such works really good in the sight of God? **No, they are not.**

23. They lack the proper motive. Read what is written 1 Sam. 16:7. The last half of the verse. **"For the Lord seeth not as man seeth; for man looketh upon the outward appearance but the Lord looketh upon the heart."**

24. God judges our works by our motives. How must He regard them if they are done from selfishness or vanity? **He can not be pleased with them.**

25. Not everything that a Christian does is good; but according to our answer what is good? **Everything that a Christian does through faith.**

26. No Christian is perfect and therefore only when he acts through faith are his works good. Now tell me from question 226. according to what rule must works be done in order to be good? **According to God's command.**

27. Only that is good which God has commanded. What good thing, for instance, has He commanded children? **He has commanded them to obey their parents.**

28. How do we know that it is a good work for children to honor and obey their parents? **Because God Himself has commanded it.**

29. What does the Savior say Mat. 15:9? **In vain do they worship me, teaching for doctrines the commandments of men."**

30. Now tell me from our question in what three forms do good works show themselves? **In thoughts, words and deeds.**

31. How does the Savior describe the evil heart of man? Mat. 15:19. **"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."**

32. The Savior here tells us that out of the evil heart of the natural man proceed evil thoughts. Then what kind of thoughts proceed out of the heart of a good man, that is,—a Christian? **Good thoughts.**

33. How do the thoughts of our hearts find expression? **By words.**

34. A man who thinks right will also talk right. If his thoughts are pure, how will his words be? **His words will also be pure.**

35. Repeat Col. 3:17. **"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thinks to God and the Father by Him."**

36. But when a man thinks right, not only his words, but what else will be right? **His actions will also be right.**

37. A Christian thinks, speaks and acts according to God's command, but what is the great object of all that he thinks, speaks and acts? **He does it all to the honor and glory of God.**

38. Not his own, but whose honor and glory is he seeking? **He is seeking the honor and glory of God.**

39. So the apostle admonishes 1 Cor. 10:31. **"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."**

40. (227) "But why do the good works of Christians, seeing they are not all perfect, please God?" **"Because Christians, through faith, are God's dear children, and the perfect righteousness of Christ covers all their imperfections."**

41. Can a Christian do perfectly good works? **No, he cannot.**

42. Why not? **Because even Christians are poor sinners.**

43. And yet how does God regard these imperfect works of Christians? **He is pleased with them.**

44. But how can God be pleased with works that are not perfect? To answer this tell me from question 227 what are Christians? **Christians are God's dear children.**

45. How do they become His dear Children? **Through faith in Christ.**

46. When a father loves his child how will he regard even the imperfect works of the child? **He will be pleased with them.**

47. All our works are imperfect, but how are all these imperfections covered? **They are covered by the perfect righteousness of Christ.**

48. What kind of righteousness is the righteousness of Christ? **It is a perfect righteousness.**

49. And this pleases God. And for Christ's sake God is pleased with us. Repeat Rom. 8:1. **"There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."**

50. And again Rom. 8:33-34. **"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that rose again, who is ever at the right hand of God, who also maketh intercession for us."**

51. (228) "Why should we do good works?" **"Not in order to become just and be saved, but to thank God and prove our faith by them."**

52. So often, when men are asked why they should do good works what do they answer? **In order to become just and be saved.**

53. Men do what they consider good works because they want to go to heaven. But this is a wrong motive. We are saved, not by our works, but by faith, as we see from Rom. 3:28. **"Therefore we conclude that a man is justified by faith without the deeds of the law."**

54. And again Eph. 2:8-9. **"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."**

55. What is the first reason given in question 228 why we should do good works? **To thank God.**

56. What do we owe God for all his bodily and spiritual blessings? **We owe him thanks.**

57. And how can we best show our thankfulness? **By doing good works, by obeying his commandments.**

58. And what other reason is here given why we should do good works? **We prove our faith by them.**

59. So the Savior says. Mat. 5:16. **"Let you light so shine before men, that they may see your good works, and glorify your Father which is in heaven."**

60. And St. James says. James 2:17-18. **"Faith, if it hath not works, is dead, being alone. Yes, a man may say, thou hast faith and I have works: show me thy faith without thy works, and I will shew thee my faith by my works."**

61. Repeat also John 13:35. **"By this shall all men know that ye are my disciples, if ye have love one to another."**

LESSON 69. PRESERVATION IN THE FAITH.

Question 229.

1. How are we saved? **We are saved by faith in Jesus Christ.**

2. Who works this faith in us? **The Holy Ghost.**

3. How is this set forth in the explanation of the Third Article? **"I believe that I cannot, by my own reason or strength, believe in Jesus Christ my Lord or come to Him. .But the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."**

4. We here confess that the Holy Ghost calls us by the Gospel, enlightens us with His gifts and sanctifies us in the true faith. What little word did I just now omit? **The word "keeps".**

5. Yes, the Holy Ghost also "keeps us in the one true faith." This little word "keeps" is of very great importance. For unless we are kept in the true faith we cannot be saved. Read what is written. Rev. 2:10. **"Be thou faithful unto death, and I will give thee a crown of life."**

6. As God alone can work faith in us, He alone can keep us in the faith. What would become of our natural, bodily life if God did not preserve it? **It would perish. .We would die.**

7. God is not only the Creator but also the Preserver of our bodily life. So in our spiritual life. He not only brings us to faith, but what else does He do? **He preserves us in this faith.**

8. If we were left to ourselves, after God has brought us to faith, what would become of our faith? **We would lose it.**

9. (229) "How does the Holy Ghost keep us?" **"He preserves us in the true faith unto eternal life."**

10. Repeat 1 Peter 1:5. **"Ye are kept by the power of God through faith unto salvation."**

11. By what power are we kept unto salvation? **We are kept by the power of God unto salvation.**

12. Now read Phil. 1:6. **"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."**

13. Read also Heb. 12:2, the first part of the verse. **"Looking unto Jesus, the author and finisher of our faith."**

14. What is Jesus here called? **He is called the "author and finisher of our faith."**

15. How does God preserve our natural, bodily lives? **He provides us with food, drink, clothing and shelter.**

16. These are the means through which God preserves our natural, bodily lives. Now let us see through what means he preserves our spiritual lives. What is the commonest article of bodily food? **Bread is the commonest article of bodily food.**

17. Read what Jesus says of himself, John 6:48. **"I am the bread of life."**

18. We feed upon Him when we hear His Word. Read Luke 14:15, the second half of the verse. **"Blessed is he that shall eat bread in the kingdom of God."**

19. God's word is the bread of life. This is the spiritual food through which we are kept alive spiritually. But what must we do with bread if we would have it keep us alive? **We must eat it.**

20. And what must we do with God's word if it is to keep us alive spiritually? **We must hear it.**

21. How must we hear it according to Luther's explanation of the third Commandment? **We must gladly hear and learn it.**

22. Read Luke 11:28. **"Blessed are they that hear the word of God and keep it."**

23. What else do we need besides food to preserve life? **We also need drink.**

24. Read John 7:37, the second half of the verse. **"In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink."**

25. Jesus is the true water of life as the prophet Isaiah says, chapter 12:3. **"Therefore with joy shall ye draw water out of the wells of salvation."**

26. God's word, the blessed Gospel of Christ, is the true water of life. But if water is to do us good what must we do with it? **We must drink it.**

27. Yes, and plenty of it. How do we drink this spiritual water of life? **When we gladly hear and learn the word of God.**

28. So the word of God is the great means through which God preserves us in the true faith unto eternal life. But this word comes to us not only by means of our ears but also by means of our eyes, namely in the Holy Sacraments. They are called the visible Word. Especially the holy sacrament of the altar, the Lord's Supper, is a means through which God strengthens and preserves faith. Here we come into most intimate fellowship with the Savior, as we shall learn under the last chief part of the Catechism. If the Lord's Supper is a means to strengthen our faith what should this fact induce us to to do with this Sacrament? **It should induce us to receive the Sacrament frequently.**

29. God preserves faith in us through the Word and the Sacraments. But not all who hear this Word and receive the Sacrament are strengthened and preserved in faith. Whose fault is this? **It is their own fault.**

30. Yes, they harden their hearts against the Holy Ghost when they hear the Word and go to the Sacrament. And when a man wilfully resists the Holy Ghost, what becomes of his faith? **He loses it.**

31. Read Heb. 3:7-8. **"Wherefore, as the Holy Ghost saith, today if ye hear his voice harden not your hearts as in the day of provocation, in the day of temptation in the wilderness."**

32. Against what are we here solemnly warned? **Against hardening our hearts.**

33. That means wilfully resisting the Holy Ghost when He brings us the truth. Who did this according to the passage just read? **The children of Israel in the wilderness.**

34. Another example of such hardening of the heart and resisting the Holy Ghost is King Saul. What did God give him when he came to be king of Israel? 1 Sam. 10:9. **"And it was so, that when he had turned his back to go from Samuel, God gave him another heart."**

35. Saul made a fair beginning, but he did not keep it up. He soon turned his heart away from God and became a reprobate, so that God rejected him. Read 1 Sam. 15:26. **"And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king of Israel."**

36. Because Saul resisted the known truth he was not kept in the faith but fell away. And what became of him? **He took his own life and was lost.**

37. Which one of the disciples betrayed the Savior? **Judas Iscariot.**

38. He too, no doubt, was a true believer. What office did he hold among the twelve? **He carried the bag, that is, he was treasurer.**

39. But how did he deal with the money entrusted to him? John 12:6. **"This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."**

40. The sin of avarice so took possession of his heart that he fell away from the faith. He was a hypocrite when he professed to be a follower and a friend of the Savior. How did he show this in the garden of Gethsemane? **He betrayed the Savior with a kiss.**

41. What is a kiss the sign of? **A kiss is the sign of friendship.**

42. By this sign of friendship he betrayed the Lord into the hands of his enemies. When he did this he had lost the faith. He had heard the Savior's preaching and seen his miracles, and yet he was lost. Can you tell me why he was not kept or preserved in the faith? **Because he hardened his heart against the truth.**

43. Children, it is an awful thing to resist the known truth, to harden one's heart against the word of God. Beware of this, if you would be kept in the faith and be saved. Now let us also see some cases just the opposite of Saul and Judas. Who was the man whom Samuel anointed as king of Israel in Saul's stead? **He anointed David.**

44. David also sinned, and fell away from God. But when God sent the prophet Nathan to admonish him to repent, what did David say? 2 Sam. 12:13. **"And David said unto Nathan, 'I have sinned against the Lord', And Nathan said unto David 'The Lord hath put away thy sin; thou shalt not die'."**

45. He did not resist the word of God but yielded to it. And what did the prophet say to him on that account? **"The Lord hath put away thy sin; thou shalt not die."**

46. Thus David was restored to faith and preserved in it. Which one of the disciples besides Judas shamefully sinned against Jesus, during his trial before the High Priest? **The Apostle Peter.**

47. Jesus had warned him in advance against this sin, but he was too sure that he was strong enough to stand any temptation. What did he do when he was accused of being one of the Lord's disciples? **He denied with an oath that he even knew the Savior.**

48. This was an awful sin. Peter fell away from the faith when he did this. But afterwards, when according to the Savior's prediction, the cock crew and the Savior turned and looked at him, what did Peter do? **He went out and wept bitterly.**

49. He repented of his sin and was restored and preserved in faith. Read what the Savior says. Mark 14:38. **"Watch ye and pray, lest ye enter into temptation. The spirit truly is willing but the flesh is weak."**

50. When we are tempted to fall away from the faith, what should we do? **We should watch and pray.**

51. Prayer is very important with reference to our preservation in the faith. We have seen that God alone can preserve us in the faith. When a man is in danger and cannot help himself, what does he do? **He calls for help from someone else.**

52. And so we should do when we feel ourselves growing weak in faith. Upon whom should we call when we are in danger? **We should call upon God.**

53. And what does God say he will do when we call upon him in trouble? Psalm 50:15. **"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."**

LESSON 70. THE CHRISTIAN CHURCH.

Question 230-232.

1. How does the explanation of the third article describe the work of the Holy Ghost in us? **"I believe that the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."**

2. This he does to you, but not only to you. What else does the explanation say? **"Even as he calls, gathers, enlightens and sanctifies the whole Christian Church on earth."**

3. Whom does the Holy Ghost call, gather, enlighten, sanctify and keep? **The whole Christian Church on earth.**

4. (230) "Which words of the Third Article treat of the Church?" **"I believe the holy Christian Church, the communion of saints."**

5. (231) "What do we here understand by the church?" **"The communion of saints, or all those who truly believe in Christ."**

6. The Church is here called a communion. If you omit the first syllable of this word, what word remains. **The word "union."**

7. By this we mean two or more things that are brought together and looked upon as one. For instance, what do we mean when we speak of our country as the "Union"? **We mean the whole land in which we live.**

8. Why is it called "the Union"? **Because it is composed of the several states, which make up our country.**

9. So the church is a union, a combination of individual believers. Can you give me another word which means about the same thing as the word union? **A gathering, or a company.**

10. What kind of gathering or communion is the Church? **The church is the communion of saints.**

11. Who are these saints, according to question 231? **All those who truly believe in Christ.**

12. Repeat Eph. 2:19-22. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom the whole building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

13. Under what figure is the Church here represented? Under the figure of a building, a temple.

14. A building is composed of stones and other material. What is that called upon which the building rests? It is called the foundation.

15. What is the foundation of the Church? The foundation of the apostles and prophets.

16. And who is the chief cornerstone in this foundation? Jesus Christ Himself.

17. In whom do we believe as Christians? We believe in Christ.

18. And what do we become by such faith? We become Christians.

19. Repeat Eph. 5:25-27. "Christ also loved the church, and gave Himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

20. What is here said of Christ's relation to the Church? "He loved the church and gave Himself for it."

21. And what else did He do? He sanctified and cleansed the Church.

22. How did He do this? By the washing of water by the Word. This is a reference to baptism. Since when are we members of the Christian church? Since we were baptized.

23. How were we made members of the Church? Through baptism.

24. Repeat Rom. 8:9. "If any man have not the spirit of Christ, he is none of His."

25. What is here said of those who are Christ's? They have His spirit.

26. And only those who have His spirit are His, that is members of the church. As God sees the church, whom does He count as its members? Only true believers.

27. Repeat Mat. 13:38. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one."

28. When you look at a wheat field in the springtime, how does it look? It looks green.

29. What is there on this field besides wheat? There are also tares or weeds on it.

30. Yes, and you cannot distinguish one from the other; and yet tares are not wheat. Whom does the Savior here compare to wheat? The children of the kingdom, true believers.

31. And whom does He compare to the tares? **The children of the wicked one, or hypocrites.**

32. These hypocrites do not really belong to the church, but are only outwardly connected with it. When a wagon is drawn through the mud, what clings to the wheels? **Dirt clings to the wheels.**

33. Is the dirt really a part of the wagon? **No, it only clings to it.**

34. The wagon would be a great deal better off without the dirt. But so long as you are pulling the wagon through the mud the dirt will stick to the wheels. So the wicked will cling outwardly to the Church, although the Church would be a great deal better off without them, and yet who alone are members of the church? **Only true believers.**

35. (232) "Why do we say I believe the Church?" **"Because the Word of God testifies, that at all times there is a communion of saints, and yet we cannot see their faith with our eyes."**

36. We say in the Third Article I believe in the holy Christian church. We do not say I see it. The Church as a matter of faith and not of sight. We can see the building called a Church. We can see the people who are connected with, and worship in this church. But what can we not see according to question 232? **We cannot see their faith.**

37. That is, we cannot tell with infallible certainty who are true believers. And that is because we cannot see into men's hearts. Who alone can do this? **God alone can see into the heart.**

38. Repeat Luke 17:20-21. **"The kingdom of God cometh not with observation: neither shall they say, Lo, here! or lo, there! for behold, the kingdom of God is within you."**

39. Where accordingly is God's kingdom? **It is within us, in our hearts.**

40. What does God's Word testify concerning the communion of saints? **The Word of God testifies that at all times there is a communion of saints.**

41. In 1 Kings 19:14-18 we have part of the story of the prophet Elijah. He was discouraged because he thought he was the only true believer left in Israel. But what did the Lord say? Verse 18. **"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."**

42. So the Church is in the world even when it appears to have been completely wiped out. Read 2 Sam. 15:11. **"And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything."**

43. Absalom was in rebellion against king David his father. But many of his followers did not know his evil design. How did they follow their wicked leader? **They followed him in their simplicity. They did it ignorantly.**

44. So we may often not only count men into the Church who are out of it, but what other mistake may we make? **We may count men out who are really in.**

45. But God makes no such mistake, And why? **Because He sees the heart.**

46. Repeat Mat. 16:18. **"And I say also unto three, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."**

47. What noble confession had Peter made concerning the Savior? Verse 16. **"And Simon Peter answered and said: Thou art the Christ, the Son of the living God."**

48. On account of the confession which he had made the Savior called him a rock. The truth which he confessed is the rock upon which the Church is founded. And what does the Savior say with reference to this His Church? **He says the gates of hell shall not prevail against it.**

49. That is, the devil shall not succeed in destroying the Church. It shall remain forever. Repeat Luke 1:33. **"And He shall reign over the house of Jacob forever; and of his kingdom there shall be no end."**

50. This is a prophecy concerning the coming Savior of the world. What is here said of His kingdom? **It shall continue forever.**

51. Read also what is prophesied, Dan. 7:14, concerning the Messiah. **"And there shall be given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."**

52. What is here said of the kingdom of the Messiah? **It shall be an everlasting dominion, it shall not pass away.**

53. But this is a matter of faith and not of sight. We believe there will always be a Church, although it often seemed as though the Church could not exist much longer. Yes, infidels have boasted that the days of the Church are numbered. There will always be some true believers in the world, even though they may be few. God knows who they are, as we learn from 2 Tim. 2:19. **"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity."**

54. What is here said of the Lord? **The lord knoweth them that are His.**

55. When we say in the Creed: I believed in the Church, we make it a matter of faith, and faith deals with things that cannot be seen, as we learn from Heb. 11:1. **"Faith is the substance of things hoped for and the evidence of things not seen."**

LESSON 71. THE CHRISTIAN CHURCH—(Continued).

Question 233-236.

1. What was the subject of our last lesson? **The Christian Church.**

2. Who belongs to the Church? **All true believers.**

3. What do you confess in the Third Article with reference to the Church? **I believe in the Holy Christian Church.**

1. What two attributes are here given to the Church? The attributes HOLY and CHRISTIAN.

5. What does the word holy mean? The word holy means pure, without sin.

6. (223) "Why is the Church called holy?" "Because Christians by faith are perfectly holy in Christ, and begin to lead a holy life."

7. The Church is composed of poor sinners, and yet it is said to be holy. What do you call the Church in this third article? The "communion of saints."

8. Saints are holy people. According to question 233, how are we Christians to be regarded holy? We are perfectly holy in Christ.

9. What does God do with the sins of those who believe in Christ? He forgives them.

10. Christians are regarded by God as holy, not because they have no sins, but why? Because their sins are forgiven.

11. By faith we are one with Christ. Christ is holy, then how must God regard us? He must regard us as holy.

12. Read Eph. 5:25-27. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but it should be holy and without blemish."

13. But there is another reason why the Church is called holy. What is it? Because Christians begin to lead a holy life.

14. Read Luke 1:74-75. "That He would grant us, that we being delivered out of the hand of our enemies might serve Him without fear in holiness and righteousness, all the days of our life."

15. A Christian is a man who hates sin and loves righteousness. What kind of man would you call such a man? I would call him a holy man.

16. Read 1 Cor. 1:2. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

17. What were these Christians at Corinth called to be? They were called to be saints.

18. That is, they were called to be holy people. And they began to obey this call. They made a beginning in holiness of life. Now note this word "beginning". Christians begin to lead a holy life, but they do not finish it in this world. They begin and grow, but they are not perfect in holiness so long as they live in this world. Where do Christians expect to be perfect in holiness? In heaven.

19. What other attribute has the church besides being holy? It is called Christian.

20. After whom is the Church called Christian? It is called Christian after Christ.

21. (234) "Why is the church called Christian?" "Because Christ alone is its foundation and head."

22. In what relation does Christ stand to the Church, first of all? **He is its foundation.**

23. Repeat Eph. 2:19-22. **"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God in the Spirit."**

24. Upon whom is the Church built? **The Church is built upon Christ.**

25. Christ is the founder of the Church and what is it called on that account? **It is called Christian.**

26. If it were not for Christ there would be no Church. His sufferings and death made the Church possible. Repeat Eph. 5:25-27. **"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."**

27. In what other relation does Christ stand to the Church besides being its foundation? **He is also its Head.**

28. Repeat Mat. 23:8. **"One is your Master, even Christ; and all ye are brethren."**

29. What does the name "Master" here mean? **It means Lord.**

30. As Christians we are under His authority. Whom do we obey? **We obey Christ.**

31. In the Church His Word is law. His life is our pattern. If He goes before, what should we do? **We should follow Him.**

32. Read 1 Peter 2:21-22. **"For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow His steps: who did no sin, neither was guile found in His mouth."**

33. Read also John 13:13. **"Ye call me Master and Lord: and ye say well; for so I am."**

34. (235) "Where is this Church found on earth?" **"Where the Word of God is preached and the Sacraments are administered according to Christ's institution."**

35. We have seen that the Church is invisible, that is that God alone knows who are members of the Church. But there are certain signs or marks by which we can tell where the Church is. What is the first thing to notice when we are looking for the Church? **Where the Word of God is preached.**

36. When we see people coming together to preach and hear the Word of God, as what do we regard such people? **We regard them as Christians.**

37. They may not all be Christians, but we may be sure there are some Christians among them, because God has promised that His Word shall not be preached in vain, as we see from Is. 55:10-11. **"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."**

38. In the parable of the sower (Luke 8:11-15) the Lord tells us that some of the seed fell by the wayside, some fell on stony ground, and some fell among thorns, but not all the seed was wasted. Where did some also fall? **Some fell on good ground.**

39. So there will always be some who believe God's Word when it is preached. It is therefore of great importance that the Word of God be preached. For what does St. Paul say? Rom. 10:17. **"So then faith cometh by hearing, and hearing by the Word of God."**

40. And it is important that God's Word be preached pure, without any mixture of error. This is not always the case, however. There are churches who preach God's Word, but along with it also preach human error. What does the Savior say? John 8:31-32. **"If ye continue in my Word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."**

41. Faithfulness to the Word of Christ is a mark of true discipleship. The Church is outwardly divided into many denominations. Can you mention some of them? **The Roman Catholics, the Lutherans, the Methodists, the Presbyterians and the Baptists.**

42. This should not be. There is only one Word of God, one truth unto salvation. The Church really is one. All Christians have one Lord, one faith, one Baptism, one Holy Spirit and one home in heaven as the apostle says. Eph. 4:4-5. **"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all."**

43. Inwardly all Christians are one, and it is wrong that they are outwardly so divided. These divisions are caused by the fact that some have departed from the pure teaching of the Word of God in some respects. Read 1 Cor. 1:10. **"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."**

44. Now read Mat. 28:19-20. **"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."**

45. When Christ sent out His disciples to establish the Church what did He tell them to preach? **He told them to preach the Gospel.**

46. And in preaching the Gospel what should they teach? **They should teach all things whatsoever He commanded.**

47. So, among all denominations, which is the true Church? **That denomination which teaches all things whatsoever Christ has commanded.**

48. Where God's word is preached pure and willingly received, there is the true Church, as the Savior says. John 10:27-28. **"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand."**

19. And this is the church or denomination to which we belong. By what name is it known? **It is called the Evangelical Lutheran Church.**

50. The term "Evangelical" means Gospel. Why is our church called the Gospel Church. **Because it preaches the Gospel.**

51. But other churches also claim to preach the Gospel. Why should our Church deserve this name more than others? **Because it preaches the pure Gospel.**

52. By what other name is our Church known? **It is also called Lutheran.**

53. After whom is it called Lutheran? **After Dr. Martin Luther.** Luther was a great reformer who, under the guidance of God, cleansed the church from the errors of Popery and again restored the pure Gospel. We call ourselves Lutheran, not because we believe in Luther, but in the truth which Luther taught. Now tell me from question 235 what is the other mark by which we can tell where the Church is, besides the preaching of the Word of God? **Where the sacraments are administered according to the institution of Christ.**

54. Where people come together to baptize and be baptized, to give and receive the Lord's Supper, what do we call these people? **We call them Christians.**

55. By what sacrament are little children received into the Church? **by the sacrament of Baptism.**

56. So where Baptism is administered there we know must be a Church, there must be Christians. And where the Lord's Supper is administered there Christians are strengthened in the faith and we may be sure there is the Church. How should the sacraments be administered? **According to the institution of Christ.**

57. That means, just as the Savior gave them. In which church is this done? **In our Evangelical Lutheran Church.**

58. And therefore what do we believe concerning our Church? **We believe that she is the true Church.**

59. Yes, the true visible Church of Christ on earth. She teaches the truth, the whole truth, and nothing but the truth, and she administers the sacraments according to the institution of Christ. But besides our Evangelical Lutheran Church there are other churches. These churches also teach parts of the Word of God, but they do not teach it pure. And insofar as they depart from the truth and teach error, what kind of churches are they? **They are false churches.**

60. (286) "Is it then a matter of indifference to which visible church we belong?" **"By no means; for churches teaching false doctrine are to be avoided."**

61. We often hear people say: O, it makes no difference to what church we belong. We are all aiming for the same place. Does it make any difference whether we eat pure or adulterated food, whether we drink pure or impure water, whether we breathe fresh or foul air? **It certainly does.**

62. And on that account what should we do with churches teaching false doctrine? **We should avoid them.**

63. What does the Savior say Matth. 7:15? "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

64. And what does the apostle Paul say Rom. 16:17? "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

65. Repeat also Matth. 10:32.33. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

66. Now read Tit. 3:10. "A man that is an heretic after the first and second admonition reject."

67. Also 1 John 4:1. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

68. Again 2 John 10-11. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

69. From all these passages we see that we should have no religious fellowship with churches teaching false doctrines. By this we do not mean to say that our Church is the only saving Church and that there are no Christians except the Lutherans. But when we worship and commune with a Church we thereby confess that we accept its doctrine, and why can we not make such a confession with reference to other churches? Because in some things they teach contrary to the Word of God.

LESSON 72. THE FORGIVENESS OF SIN, OR JUSTIFICATION.

(Question 237-239.)

1. What is the next truth which we confess in the third article of the creed? "I believe the forgiveness of sins."

2. (237) "Why do you say in this article: 'I believe the forgiveness of sins'?" "Because I, according to God's Word, most assuredly hold, that God in His Christian Church daily and richly forgives all sins to me and all believers."

3. According to what do we hold or believe this doctrine of the forgiveness of sins? According to the Word of God.

4. This teaching is not something which men have invented, but it is plainly taught in the Bible. And it is a most precious doctrine. Who is it that forgives sins? It is God who forgives sins.

5. Where does God forgive sins? In his Christian Church.

6. Outside of the Christian Church there is no forgiveness of sins. To whom does God forgive sins? To me and all believers.

7. How does God forgive sins? He forgives sins richly and daily.

8. What sins does God forgive? He forgives all sins.

9. God is so bountiful in his dealings with us that He forgives not only the small but the great sins. And how often does He do this? **He does it daily.**

10. We sin every day, and on that account what do we need every day? **We need forgiveness every day.**

11. (238) "Why is this necessary?" **"Because I then only become just before God, when God forgives to me my sins."**

12. What has God threatened to do with sin? **God has threatened to punish sin.**

13. If sin is not to be punished, what must be done with it? **It must be forgiven.**

14. And if it is not forgiven, what will be done with it? **It will be punished.**

15. How does God regard those whose sins He has forgiven? **He regards them as just.**

16. When only can God regard us as just? **When He forgives us our sins.**

17. Repeat Psalm 130, 3.4. **"If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."**

18. If God should regard iniquities, that is, if He should hold sins against us and punish us on account of them, what would become of us? **We would be lost.**

19. But what is our hope when we think of our sins? **Our hope is that there is forgiveness with God.**

20. Read Psalm 143, 2. **"Enter not into judgment with thy servant: for in thy sight shall no man living be justified."**

21. Also Is. 68, 6. **"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."**

22. Also Job 25, 4.-6. **"How can a man be justified with God? Or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm?**

23. From all these passages we see how very important this doctrine of the forgiveness of sins is. The doctrine of justification if the very heart of the Gospel. Without the forgiveness of sins we cannot be saved. The only hope for us poor sinners is that God forgives sins. Only then can we be just in the sight of God. For what is it that makes us unjust before Him? **It is our sins.**

24. The forgiveness of sin is the condition of our justification before God. When sin is forgiven how does God regard us? **He regards us as just.**

25. (239) "What then is justification?" **"Justification is that act of God by which He, of pure grace, for the sake of the merits of Christ, pronounces a poor sinner, who truly believes in Christ, free from guilt, and declares him just."**

26. Whose act is justification? **Justification is the act of God.**

27. God is our judge. He alone can condemn or pardon. What is it that induces Him to pardon or forgive us poor sinners? **He does it out of pure grace.**

28. Repeat Rom. 3, 21-24. **"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."**

29. God pities us poor sinners and this pity induces him to forgive. But He has threatened to punish sin. How can He forgive when He has threatened to punish? In our answer just after the words "of pure grace" we are told how He can forgive in spite of the fact that His justice compels Him to punish. What does our answer say? **"For the sake of the merits of Christ."**

30. What did Christ do that God should forgive sins for His sake? **He suffered and died for us.**

31. He suffered and died to redeem us from our sins. In the passage just repeated we are told how we are justified. Through or on account of what are we justified freely? **Through the redemption that is in Christ Jesus.**

32. Whom does God justify according to our question 239? **He justifies a poor sinner who truly believes in Christ.**

33. What kind of sinner is a poor sinner? When is a man poor? **When he has nothing.**

34. Read 2 Tim. 1, 9. **"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."**

35. A poor sinner is one who has nothing to depend on and who knows that there is nothing in him that could please God or make satisfaction for sin. And how should a man feel who knows this? **He should feel sorry.**

36. Such a sinner was the poor publican in the temple. Read what is written of him Luke 18, 13.14. **"The publican, standing afar off, would not lift so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."**

37. How did he feel on account of his sins? **He felt ashamed, he felt sorry.**

38. So a poor sinner is what kind of sinner? **He is one who feels sorry for his sins.**

39. But what is said in our answer of the poor sinner to whom God forgives sins? **He truly believes in Christ.**

40. What does such a poor sinner believe concerning Christ, as to his person? **He believes that he is true God.**

41. And what does he believe concerning Christ's work? **That He died for us and saved up from our sins.**

42. Read Rom. 3, 28. **"Therefore we conclude that a man is justified by faith without the deeds of the law."**

43. How are we justified according to this passage? **We are justified by faith.**

44. Now read Rom. 4, 5. **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."**

45. What is here said of faith? **It is counted for righteousness.**

46. Read also Rom. 10, 4. **"For Christ is the end of the law for righteousness to every one that believeth."**

47. We are accounted righteous before God, not for anything we have done, but for what Christ has done. And who is thus accounted righteous? **Every one that believeth.**

48. What does God do to such a poor sinner who truly believes in Christ according to question 239? **He pronounces him free from guilt and declares him just.**

49. What is the first thing He does? **He pronounces him free from guilt.**

50. Read Psalm 32, 1.2. **"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."**

51. Compare with this Rom. 4, 6-8. **"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."**

52. Read also Gen. 15, 6 and see what is here written concerning Abraham. **"He believed in the Lord; and he counted it unto him for righteousness."**

53. Compare with this Rom. 4, 3. **"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."**

54. Read also Hab. 2, 4. **"The just shall live by his faith."**

55. When we believe in Christ what does God do with sin for Christ's sake? **He forgives it.**

56. And after God has pronounced us free from guilt what does He declare us to be? **He declares us to be just.**

57. What is it that makes us unjust before God? **Our sins.**

58. And what must be done with sin if we are to be just in the sight of God? **It must be forgiven.**

59. And how does God regard us when sin is forgiven? **He regards us as just.**

60. Why is this forgiveness of sins so necessary? **It is necessary in order that we may be saved.**

61. By whom was this forgiveness secured for us? **It was secured for us by Christ.**

62. How is this forgiveness offered to us? **It is offered to us in the Gospel.**

63. And how do we accept it? **We accept it by faith.**

LESSON 73. THE RESURRECTION OF THE BODY.

(Question 240-241.)

1. What is the first thing which we confess in the third article of the Creed? **I believe in the Holy Ghost.**
2. What is the second? **I believe in the holy Christian Church, the Communion of Saints.**
3. What is the third? **I believe in the forgiveness of sins.**
4. Why is the forgiveness of sins necessary? **It is necessary in order that we may be saved.**
5. How was the forgiveness of sins secured for us? **By the sufferings and death of Christ.**
6. How is this forgiveness brought to us and told us? **By the Gospel.**
7. How do we take this forgiveness and make it our own? **Through faith.**
8. This was the subject of our last lesson. Today we consider the fourth thing which we confess in the third article. What is it? **I believe in the resurrection of the body.**
9. (240) "Why do you say: I believe in the resurrection of the body?" **"Because I according to God's Word most assuredly hold, that God will at the last day raise up me and all the dead."**
10. Man was made in the image of God, and that means, among other things also that he was immortal, that is, not subject to death. But what awful thing took place shortly after his creation? **He fell from God into sin.**
11. What had God threatened with reference to sin? Gen. 2, 17. **"Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."**
12. Now when Adam and Eve ate of the forbidden fruit what was the result? **They became subject to death.**
13. Yes, and as they were now mortal, what effect had this upon all their offspring? **They too became subject to death.**
14. So St. Paul tells us Rom. 5, 12. **"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."**
15. Of what two parts is every human being composed: **Of body and soul.**
16. The soul lives in the body and is most intimately connected with it. But when the soul is separated from the body, what becomes of man? **He dies.**
17. And how do we dispose of the body after death? **We bury it in the earth.**
18. And what becomes of the body in the earth? **It decays.**
19. So we read Eccles. 12, 7. **"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."**

20. And this is the end of the body as far as our reason and experience go. But what does the Word of God say of this decayed body? **It says that it shall rise again.**

21. Then why do you believe in the resurrection of the body? **Because God's Word plainly teaches it.**

22. Let us hear what the Savior himself says John 5, 28.29. **"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."**

23. What power does it require to raise the dead? **It requires divine power.**

24. Who then will raise the dead? **God will raise the dead.**

25. What became of Jesus on the third day after His death and burial? **He arose from the dead.**

26. And because He, our Lord and Head, arose, what do we, His members, expect? **That we too shall arise.**

27. Repeat 1 Cor. 15, 12. **"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?"**

28. Now also read 1 Cor. 15, 20. **"But now is Christ risen from the dead, and become the first fruits of them that slept."**

29. Even in the Old Testament this precious doctrine was taught. What does Job confess? Job 19, 25.26? **"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God!**

30. What does Jesus say? John 11, 25. **"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."**

31. Read also John 6,40. **"This is the will of Him that sent me, that every one who seeth the Son, and believeth on Him, may have everlasting life: and I will raise him us at the last day."**

32. And the 54th verse of the same chapter. **"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.**

33. Read also Luke 20, 37.38. **"Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."**

34. Which dead shall be raised? **All the dead.**

35. This the Savior plainly says John 5, 28. **"The hour is coming in the which all that are in the graves shall hear his voice and shall come forth."**

36. When shall this resurrection take place? **At the last day.**

37. Let us see a few examples of dead who were raised. Whom did the prophet Elijah raise from the dead? 1 Kings 17, 17-24. **He raised the son of the widow with whom he stayed.**

38. Read 2 Kings 13, 21. "It came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

39. Now let us see a few cases of dead whom Jesus raised. According to Luke 7, 14.15, whom did Jesus raise from the dead? The widow's son at Nain.

40. And according to Mark 5, 42 whom did He raise? The daughter of Jairus.

41. And according to John 11, 43 whom did he raise? His friend Lazarus.

42. Even the apostles raised the dead. According to Acts 9, 36 and following, whom did Peter raise from the dead? A disciple called Tabitha, or Dorcas.

43. And according to Acts 20, 9, 10, whom did Paul bring back to life? A young man named Eutychus.

44. So we see the resurrection of the dead is possible. In numerous cases the dead were raised, as for instance at the death of Jesus, as we read Mat. 27, 52.53. "The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many."

45. We believe in the resurrection of the body, and we believe this on the evidence of the Word of God. No matter what the unbelieving may say, the general resurrection of all the dead at the last day is plainly taught in holy Scripture, and it is a most precious doctrine. It is so important that since the age of the apostles the Church has confessed it. And where does the church make this confession? In the third article of the creed.

46. (241) "With what difference will they rise?" "They that have done good, shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

47. This the Savior plainly teaches in the passage repeated a while ago, John 5, 28.29. What difference does the Savior say there shall be between those who rise? Some shall arise to everlasting life, others to everlasting damnation.

48. Who shall rise to everlasting life? They that have done good.

49. And who shall rise to everlasting damnation? They that have done evil.

50. They that have done good are those who, by faith in Christ, are accounted good and just before God and here on earth already begin to lead a good or holy life. How shall they rise? They shall rise unto everlasting life.

51. Daniel tells us the same thing, Chapter 12, 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

52. Now let us see what the Scriptures say with reference to the bodies of the just at the resurrection. Repeat Phil. 3, 20.21. **"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."**

53. How will our bodies be fashioned? **They will be fashioned like His, the Savior's, glorious body.**

54. They will be perfect, pure, beautiful, strong and healthy. In fact, the image of God will then be restored in us not only as to our souls but in what other way? **As to our bodies.**

55. The bodies of the just will not be weakly, sick, blind, deaf, maimed, as they often are in this world, but how will they be? **They will be perfect.**

56. Read 1 Cor. 15, 41-44. **"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body."**

57. What is said of the just in Luke 20, 36. **"Neither can they die any more; for they are equal unto the angels; and are the children of the resurrection."**

58. What does the Savior here say of the just after the resurrection? **They cannot die.**

59. Their bodies are immortal. But what does He say, John 5, 29, of the wicked? **They shall arise to shame and everlasting contempt.**

60. They, too, shall arise, but not in glorified bodies, but rather in horrid bodies, in whom are seen the results of sin and vice, as is often the case even in this world. What effect does the sin of drunkenness have on the body, for instance, on the face? **It makes the face red and bloated.**

61. On the eyes? **It makes them bloodshot and watery.**

62. On the limbs? **It makes them weak and tottering.**

63. And so with other sins. These awful results will appear in much greater measure at the resurrection, so that the wicked will be objects of horror to look upon. Read Is. 66, 24, the last clause of the verse. What is said here of the wicked? **"They shall be an abhorring unto all flesh."**

LESSON 74. ETERNAL LIFE.

(Question 242-243.)

1. In our last lesson we spoke of the resurrection of the body. What is the last thing which you confess under the third article? **I believe in the life everlasting.**

2. (242) "Why do you say: I believe the life everlasting?" **"Because I according to God's Word most assuredly hold, that He will give unto me and all believers in Christ eternal life."**

3. In Luke 16, 19-31 we are told the story of the rich man and poor Lazarus. When the rich man died, what became of his soul? **It went to hell.**

4. And when Lazarus died what became of his soul? **It was carried by the angels into Abraham's bosom.**

5. That is, it was taken to heaven. So what do we see with reference to the lives of both after death? **They both existed after death.**

6. All men naturally have a desire to live after death, and all people, no matter how degraded, have some idea of a life beyond the grave. But our faith in eternal life is not a mere vague notion of this kind, but upon what do we base our faith in eternal life? **We base it on God's Word.**

7. Let us now hear some passages of Scripture on this subject. Repeat Mat. 25, 46. **"These shall go away into everlasting punishment: but the righteous into life eternal."**

8. What then becomes of the wicked after the judgment? **They shall go away into everlasting punishment.**

9. And what is said of the righteous? **They shall go into life eternal.**

10. So we see for both there is an eternal existence. Man does not cease to exist at death. Now let us consider the existence of the righteous after death. What does the Savior say of of the righteous? John 10, 27.28: **"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."**

11. What does the Savior here promise to give his sheep? **He promises to give them eternal life.**

12. Life is the most precious gift we have. All else that a man has he would give to save his life. Many a rich man would give thousands, even millions, to add a single year to his life. But what kind of life does the Savior here promise his people? **He promises them eternal life.**

13. That is, a life that never ends. Repeat John 3, 16. **"God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."**

14. What is here said of those who believe in Christ? **They shall not perish but have everlasting life.**

15. That is, a life that never ends. Repeat also Heb. 13,14. **"Here have we no continuing city, but we seek one to come."**

16. We can not live in this world always. If we have no continuing place in this world, what should we do? **We should seek one to come.**

17. And that is in Heaven. Now let us see how this life that never ends is further described in the Scriptures. Repeat 1 Cor. 2,9. **"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."**

18. It is impossible to give an accurate description of Heaven because it is far beyond anything that any man has ever seen or heard. And yet there are some things which God has clearly revealed to us concerning Heaven. Among other things we know that in Heaven there will be no evil. This world is a vale of tears, a place of sorrow. But what is said of the world to come in Rev. 21, 4? **"God shall wipe away all tears from their eyes; and there shall be no death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."**

19. What things shall not be in Heaven? **No death, no sorrow, no tears, no pain.**

20. What kind of place then must Heaven be? **It must be a happy place.**

21. Read also 2 Tim. 4, 18. **"The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."**

22. O what a happy prospect, to be delivered from all evil! But we know more about Heaven. Man was made in the image of God. In what did this image of God consist? You will find the answer under question 166. **"In the perfection of the whole man, chiefly in righteousness and true holiness."**

23. Now repeat 1 John 3, 2. **"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."**

24. The passage says we shall, in heaven, be like Him, like whom? **Like the Savior.**

25. And the Savior is true God, so that means we shall be like whom? **We shall be like God. The image of God in which we were created and which we lost by the fall, shall be restored in us.**

26. We have believed in the Savior and served Him in this world even without seeing Him. He is our best friend. What else does the apostle say of the Savior besides that we shall be like Him? **We shall see Him as He is.**

27. And that will be our greatest happiness to see Him and be with Him whom we love and serve. As we have seen, the lost image of God consisted in the perfection of the whole man. So in Heaven, how will the whole man be? **He will be perfect.**

28. Yes, perfect in body and soul. But the image of God consists principally in righteousness and true holiness. Now let us see how this righteousness will be restored in us in the life to come. Read Psalms 17, 15. **"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."**

29. Heaven is a place of righteousness, as we learn from 2 Peter 3, 13. **"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."**

30. How are those who see God described in Mat. 5, 8? **"Blessed are the pure in heart: for they shall see God."**

31. Another part of the image of God is knowledge of God and divine things. Read what is written 1 Cor. 13, 12. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I am known."

32. Heaven is a place where there is no sin, and where the image of God is restored in us, what kind of place must it be? It must be a place of happiness.

33. Yes, it is a place of perfect happiness and pure pleasure, as we see from Ps. 16, 11. "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

34. Instead of sorrow there shall be joy, as we see from Luks 6, 21. "Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh."

35. Read also Ps. 128,5.6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless some again with rejoicing, bringing his sheaves with him."

36. In Heaven there shall be perfect rest, as we see from Rev. 14, 13. "I heard a voice from Heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they rest from their labors; and their works do follow them."

37. For all the sufferings of this world there shall be joy and peace. So St. Paul comforted himself Rom. 8, 18. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

38. God will even reward his children for their faithful service in this world, although of course it is a reward not of merit but of grace. Read what is written Mat. 25, 21. "His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."

39. Also the 34th verse of the same chapter: "Then shall the king say unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

40. Read also Rev. 2, 10, the last clause. "Be thou faithful unto death, and I will give thee a crown of life."

41. Eternal life is a glorious life, as we learn from 2 Tim. 4, 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

42. Read also Mat. 13, 43. "Then shall the righteous shine forth as the sun in the kingdom of their Father.

43. What did the Savior say to the malefactor beside Him on the cross? Luke 23, 43. "Verily I say unto thee, today shalt thou be with me in paradise."

44. What kind of place is paradise? A place of beauty and of happiness.

45. In Rev. 21 we have a description of the new world, the holy city, the new Jerusalem. What do all these expressions refer to? They refer to heaven.

46. Here some of the glories of heaven are described. Heaven is a place of perfect happiness, of everlasting joy, and yet there will be degrees of happiness, as we see from 2 Cor. 9, 6. **"But this I say, he that soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."**

47. Read also 1 Cor. 15, 41.42. **"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."**

48. Let us see what Daniel says on this subject. Dan. 12, 3. **"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."**

49. Also Mat. 19, 28. **"And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."**

50. (243) "Who will certainly attain to this life everlasting?" **"All they who continue in true faith unto the end."**

51. When we learn that heaven is a place of freedom from sin and suffering, a place of purity and happiness, we can not but have a desire to get there. And therefore this question 243 is a very important one. Of what does it treat? **It treats of how to get to heaven.**

52. Yes, and of how to be certain about it, for in a matter of such importance we must not be in doubt. What must we do to be saved in heaven forever? **We must believe in the Lord Jesus Christ.**

53. So we read Acts 16, 31. **"Believe on the Lord Jesus Christ and thou shalt be saved and thy house."**

54. But not only for a time must we believe, but what does the Savior himself say? Mat. 24, 13. **"He that shall endure unto the end the same shall be saved."**

55. And to whom is the crown of life promised according to Rev. 2, 10? The latter half. **"Be thou faithful unto death, and I will give thee a crown of life."**

56. They who only for a time believe and then fall away will lose the crown. What should we therefore be anxious about? **We should be anxious to keep the faith to the end.**

57. Repeat Mat. 25, 34. **"Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."**

58. Heaven with its happiness and glory is not a reward of merit but a free gift of grace. What will the King say to those on His right hand as to how they are to get the kingdom? **They are to inherit it.**

59. An inheritance is a free gift. Eternal life is a thing not to be earned but how are we to get it? **As a free gift.**

LESSON 75. ELECTION.

(Question 244-246.)

1. (244) "What now is the divine election of grace?" **"Divine election is that act of God, by which He, from eternity, according to the purpose of His will, of pure grace and mercy, decreed, to save everlastingly all those who would perservingly believe in Christ."**

2. We have already seen that our salvation is entirely the work of God. He saves us, and does it out of pure mercy. But God is eternal, the same yesterday, today, and forever. What He does in time he decreed, or determined to do, from eternity. Whom does God save in time? **All those who believe in Christ to the end.**

3. Then whom did God from all eternity decree to save? **All those who believe in Christ to the end.**

4. It is a great comfort that God thought of us from all eternity, that foreseeing our fall into sin, he determined in the fulness of time to send his Son as our redeemer, to offer us free salvation through the Gospel and to save all those of whom He foresaw that by His grace they would accept the pardon offered. Then whom did God from all eternity decree to save? **All those of whom he foreknew that they would believe in Christ to the end.**

5. What induced God to pass this decree? **He did it from pure grace and mercy.**

6. When did God form this decree? **He decreed this from all eternity.**

7. What object had God in forming this decree? **He did it to the praise of His glorious grace.**

8. Now let us see how St. Paul presents this doctrine Eph. 1, 3-6. **"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."**

9. Here we see that God has chosen us before the foundation of the world, and predestinated us to the adoption of children. Now repeat 2 Thes. 2, 13. **"We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."**

10. This eternal decree of God was based upon His foreknowledge. God from eternity foreknows the future as well as the past. In fact, with Him there is no future and no past, but all things are forever present. His eternal decree to save certain persons is based upon his foreknowledge that they would by His grace come to faith and continue in faith to the end. This we see from Rom. 8, 29. **"Whom He did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren."**

11. What was it that in the foreknowledge of God made the difference between those who were to be saved and those who were not to be saved? **Persevering faith made this difference.**

12. God's good and gracious will is to save all who perseveringly believe in Christ, as we see from John 6, 40. **"This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."**

13. Not all men will be saved, as we see from Mat. 22, 14. **"Many are called but few are chosen."**

14. God chose only few because He foresaw that only few would accept the grace offered to all in the Gospel. The reason for this choice was not that these were naturally better than those who were not chosen, for naturally all men are alike in tresspasses and sin. Faith is not a good work, that on its account God chose those in whom He foresaw it. Nothing in us caused God to choose us, as we see from 2 Tim. 1, 9. **"Who hath saved us, and called us with an holy calling, not according to .our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."**

15. From Mat. 25, 34 we see that eternal life is given as an inheritance, not as a reward. **"Then shall the King say unto them on his right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."**

16. God has chosen us "in Christ," as we have already seen, Eph. 1, 3-6, and there is no way of being in Christ but by faith in Him. He is the true book of life and all true believers are written in Him as we see from Phil. 4, 3. **"I intreat thee also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life."**

17. Read also Rev. 20, 15. **"Whosoever was not found written in the book of life was cast into the lake of fire."**

18. Likewise Luke 10, 20. **"Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."**

19. (245) "Is it not God's earnest will that all should be saved?" **"Most assuredly; for the mercy of God, the merits of Christ, and the call of the Holy Ghost pertain to all men without exception."**

20. It is the good and gracious will of God to save all men. In this answer to question 245, what is said of the grace of God? **It pertains to all men.**

21. That is, it extends over all men. Read Ezech. 33, 11. **"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye from your evil ways; for why will ye die, O house of Israel?"**

22. The mercy, or love, of God extends over all men, as we see from John 3, 16. **"God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."**

23. Whom would God save according to 1 Tim. 2, 4? "Who will have all men to be saved, and to come unto the knowledge of the truth."

24. Read also 2 Peter 3, 9. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

25. Over whom does God's mercy extend according to Rom. 11, 32? "God hath concluded them all in unbelief, that he might have mercy upon all."

26. God is ready to receive all who come to Him in true repentance, as we see from John 6, 37. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

27. Read also Rom. 10, 11. 12. 13. "The scripture saith, whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

28. Also Rom. 5, 20, the second half of the verse. "But where sin abounded, grace did much more abound."

29. None are so deeply fallen that God would not and could not save them. Read Is. 1, 18. "Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

30. But not only does the grace of God extend over all, but what else, according to our question 245, extends over all men? The merits of Christ.

31. That is, for whom did Christ die? Christ died for all men.

32. This we see from the following passages. Read 1 John 2, 1.2. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

33. Read also 1 Tim. 4, 10. "Therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe."

34. Also 1 Tim. 2, 5.6. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time."

35. Christ died even for those who on account of their persistent unbelief will not be saved, as we see from 2 Peter 2, 1. "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring unto themselves swift destruction."

36. Christ is the lamb of God and, according to John 1, 29, whose sins does he take away? "The next day John seeth Jesus coming unto him, and saith, behold the Lamb of God, which taketh away the sin of the world."

37. Read also 2 Cor. 5, 14. **"The love of Christ constraineth us, because we thus judge, that if one died for all then were all dead."**

38. Christ is the Savior of the world, as we see from John 4, 42. What did the people of Samaria say to the woman who told them about Jesus being the Messiah? **"Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world."**

39. According to our answer 245 not only the grace of God and the merits of Christ, but what else extends over all men? **The call of the Holy Ghost also extends over all men.**

40. That is, not only is God anxious to save all and not only did Christ die for all, but in the Gospel the Holy Ghost offers salvation to all. This we see from Mat. 11, 28. **"Come unto me all ye that labour and are heavy laden, and I will give you rest."**

41. The Savior sent out the disciples to preach the Gospel to all men, as we see from Mark, 16, 15.16. **"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

42. God offers free salvation to all men as we see from Acts 17, 30. **"The times of this ignorance God winked at; but now commandeth all men everywhere to repent."**

43. God at various times offered salvation to the whole human race. When God called Adam after the fall He called the whole race, for the whole race was in Adam. Read Gen. 3, 9. **"The Lord God called unto Adam, and said unto him: Where art thou?"**

44. When God made a covenant with Noah after the flood He again spoke to the whole human race which was represented in Noah. Read Gen. 9, 8.9. **"God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you."**

45. In the parable of the marriage of the king's son, Mat. 22, 2-9, whom were the servants sent out to invite? **They were sent out to invite all.**

46. And this call is honestly and earnestly meant, as we see from the tears which Jesus wept over impenitent Jerusalem, Luke 19, 41. **"When He was come near, He beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes."**

47. (246) "Why is it that nevertheless not all men are elected and finally saved?" **"Because many wantonly resist the Holy Ghost, who, through the means of grace, wills to work and preserve faith in all."**

48. The Holy Ghost is willing to work and preserve faith in all men through the Word and sacraments, but why is this not done in all men? **Because many wantonly resist the Holy Ghost,**

49. That is, they knowingly, stubbornly and persistently oppose the Holy Ghost. This was the case with the wicked city of Jerusalem, Mat. 23, 37. **"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."**

50. The Jews, as a nation, rejected the Gospel, and would not accept Christ as their Savior, therefore the Gospel was taken from them and preached to the Gentiles. Acts 13, 46. **"Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles."**

51. They were a stiffnecked people, as we read Acts 7, 51. **"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did, so do ye."**

52. In the parable of the great supper, Luke 14, 16-24, we see that all were invited, but how did most of those invited treat the invitation? **They made light of it, they rejected it.**

53. When a man is lost, whose fault is it? **It is his own fault.**

54. So we see from Hos. 13, 9. **"O Israel, thou hast destroyed thyself; but in me is help."**

55. It is never God's fault when men are lost, as we see from 1 Thess. 5, 9. **"God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."**

56. They who through unbelief reject the salvation which God so freely offers must suffer the consequences of their own folly, as we see from John 3, 36. **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."**

LESSON 76. HELL.

(Questions 247-248.)

1. What is the last thing which we confess under the third article? **"I believe in the life everlasting."**
2. What is the opposite of everlasting life? **Everlasting death.**
3. Where shall we enjoy everlasting life? **In Heaven.**
4. And where will there be everlasting death? **In hell.**
5. What kind of a place is Heaven? **A good place.**
6. Yes, a place of purity, and happiness. And what kind of a place is hell? **A bad place.**

7. Yes, it is the opposite of heaven. If heaven is a place of purity and holiness, what kind of a place is hell? **A place of wickedness.**

8. And if heacen is a place of happiness, what kind of a place is hell? **A place of misery.**

9. In Luke 16, 23. 24, we have an account of the death of the rich man and poor Lazarus. This gives us some idea of hell. Repeat the passage. **"In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."**

10. What does the rich man here say of his own condition? **He says: I am tormented.**

11. And what does the very first sentence of the passage say of the rich man? **It says that he was in torments.**

12. What does our answer to question 247 accordingly say of the condition of those who are in hell? **They shall in body and soul have to suffer pain eternally.**

13. The souls of the wicked shall suffer at once after death, and their bodies shall join in the suffering after the resurrection. Read the 25th verse of the 16th chapter of Luke. **"Abraham said, son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."**

14. In this world the rich man sought only after the foolish and sinful pleasures of the flesh, but what was his condition in the world to come? **He was tormented.**

15. The wicked shall suffer the pangs of an accusing conscience in their souls and the tortures of an abused body which they have ruined by a godless life. What did the rich man especially complain of according to verse 24? **He suffered thirst.**

16. The pangs of thirst are much greater even than those of hunger. Let us remember that both body and soul shall suffer in hell. Read Mat. 10, 28. **"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."**

17. What does the Savior here say God, whom we should fear, is able to do? **He is able to destroy both body and soul in hell.**

18. Now read Mat. 22, 13. **"Then said the king to the servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."**

19. What shall be done with the unprofitable servant, that is, with the man who has rejected the wedding garment of the righteousness of Christ? **He shall be bound and cast into outer darkness.**

20. After the order is given to bind the wicked servant what is said? **"Take him away."**

21. That is, take him away from my company and from the company of the just and holy. To be cast out from the presence of God is in itself a terrible thing, for God is the source of all life and happiness. The wicked servant is to be cast into outer darkness, that is, into a place without joy or hope, and how is the misery of those in this place described in the last part of this verse 13? **"There shall be weeping and gnashing of teeth."**

22. Read also Heb. 10, 26. 27. **"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries."**

23. Read also what is written of the wicked Rev. 14, 9-11. **"The third angel followed them, saying with a loud voice, if any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."**

24. A man's happiness or misery depends a great deal upon the company that he is in. In whose company shall the righteous be in heaven? **In the company of the Savior and the saints.**

25. But in whose company shall the wicked be in hell? **In the company of the devil and the wicked.**

26. Read Mat. 25, 41. **"Then shall he say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."**

27. This shows what company the wicked shall have in hell. And what kind of life must a man lead in the company of the devil and his angles? **He must lead a miserable life.**

28. There will be degrees of punishment in hell. Repeat Luke 12, 47. 48. **"That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will seek the more."**

29. What difference is there in the two servants here spoken of as to their knowledge? **The one knew his Master's will and the other did not.**

30. Which had the greater guilt in doing against the Master's will? **The one who did it though he knew better.**

31. Accordingly, which was to suffer most? **The one who sinned against better knowledge.**

32. As there are degrees of sin so there will be degrees of punishment. Read Matt. 20, 11, 20-24. "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Woe unto thee Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sidon, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

33. What does the Savior say of the scribes and Pharisees, Matt. 23, 14? "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation."

34. But no matter what the degree, what does our question 247 say about the duration of this punishment in hell? It shall be eternal.

35. This we see from Isa. 66, 24. Repeat the passage. "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh."

36. What is here said of their worm, that is, of the accusations of the consciences of the wicked? It shall not die.

37. And what of the fire, that is, the bodily suffering? It shall not be quenched.

38. When the rich man in hell asked for relief from his suffering, what answer was given him? Luke 16, 26. "Beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

39. Read Mark 9, 43-48. "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

40. Also Matt. 25, 46. "These shall go away into everlasting punishment: but the righteous into life eternal."

41. What is here said of the duration of the condition of both the righteous and the wicked? It shall be eternal.

42. Read also Dan 12, 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

43. Repeat Proverbs 11, 7. "When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth."

44. Also Rev. 14, 11. "The smoke of their torment ascendeth up forever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

45. What is said of the wicked in 2 Thes. 1, 9? "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

46. Now look at question (not answer) 247 and tell me: upon whom shall this punishment be visited? Upon the unbelieving and damned.

47. Who shall be damned according to Mark 16, 16? "He that believeth not shall be damned."

48. And according to 2 Thes. 1, 8, upon whom shall the Lord Jesus take vengeance? "In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

49. God offers full and free salvation to all. Whom will the damned have to blame for their everlasting misery? They will have themselves to blame.

50. (248) "What do you hold as to so-called purgatory? "It is nothing but a human invention; for Holy Scripture speaks of but two places, to which men will go after death."

51. Who holds and teaches this doctrine? The Roman Catholic church.

52. Yes, this they imagine to be a place between heaven and hell, where those go, who are not quite fit for heaven, and yet too good for hell, to suffer for a long time the temporal consequences of sin, and from which their friends can relieve them by having masses read for their souls. This reading of masses must be paid for. What does our answer say of their doctrine? It is nothing but a human invention.

53. Yes, the Roman Catholic church has invented this doctrine, and it has proven a very money-making invention. But it is false and contrary to the Word of God; for of how many places do the Scriptures speak to which men may go after death? They speak of only two places.

54. Repeat Matt. 7, 13.14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

55. How many gates and ways are here mentioned? There are but two gates and two ways.

56. Where does the wide gate and the broad way lead to? It leads to destruction.

57. And where does the narrow way through the straight, that is, small gate, lead to? It leads to life.

58. And between these two there is no other. After death there is no opportunity for a man to repent and change his condition, as we see from Heb. 9, 27. **"It is appointed unto men once to die and after this the judgment."**

59. Read also Heb. 3, 12. 13. **"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin."**

60. Repeat also Eccles. 11, 3, second half. **"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be."**

61. Read also Prov. 11, 7. **"When a wicked man dieth, his expectation shall perish; and the hope of an unjust man perisheth."**

62. The malefactor on the cross was not first sent to purgatory, although he had been a great sinner, but what did Jesus say to him? Luke 23, 43. **"Today shalt thou be with me in paradise."**

LESSON 77. PRAYER.

(Questions 249-260.)

1. Of what does the second chief part of the Catechism, which we finished in our last lesson, treat? **It treats of the three articles of the Christian creed.**

2. (249) "What is the third chief part of the Catechism?" **"The Lord's Prayer."**

3. In the first chief part we learn of our sins and their dreadful consequences. In the second we learn how, by faith in Christ, we become God's dear children. Now the third tells us how as God's dear children we should talk to our Father. A dear child must certainly be on speaking terms with its father. What do we call such talking of God's children to their heavenly Father? **We call it prayer.**

4. What prayer are we especially to consider under this third chief part of the Catechism? **The Lord's Prayer.**

5. (250) "What is the Lord's Prayer?" **."It is a brief form of prayer which contains all we need for body and soul."**

6. What does this prayer contain? **It contains all that we need for body and soul.**

7. And what is this Lord's Prayer? **It is a brief form of prayer.**

8. (251) "Why is it called the Lord's Prayer?" **"Because Christ himself taught it to us." (Matt. 6, 9-13. Luke 11, 2-4.)**

9. Read Luke 11, 1. **"It came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples."**

10. In answer to this request Jesus taught his disciples this prayer as we find it recorded in verses 2 to 4 of this chapter, and also in a somewhat longer form in Matt. 6, 9-13. This prayer was to be a model or pattern. What purpose does a model or pattern serve? **It shows how a thing is to be made or done.**

11. Because Christ himself gave us this model, or pattern, what kind of model may we expect it to be? **A perfect model.**

12. This the Lord's prayer certainly is; it is the model prayer. But now, before we consider the separate parts of this model prayer, our Catechism answers a few general questions concerning prayer. Which is the first of these? **What is prayer?**

13. (252) "What is prayer?" **"It is that divine service in which we call upon the name of God in every trouble, pray, praise and give thanks."**

14. What kind of service is prayer? **Prayer is a divine service.**

15. Upon whom do we call in prayer? **We call upon the name of God.**

16. Under which commandment did we consider this calling upon the name of God? **Under the second commandment.**

17. Repeat the second commandment and its meaning. **Thou shalt not take the name of the Lord thy God in vain. We should fear and love God that we may not curse, swear, use witchcraft, lie or deceive by His name, but call upon Him in every trouble, pray, praise and give thanks.**

18. It is God's express will that we call upon Him when we are in trouble. What three forms of calling upon God are here mentioned? **We should pray, praise and give thanks.**

19. To pray means to ask God for something; to praise, to speak well of Him; and to give thanks, to acknowledge His blessings. But by what word do we generally express all three of these ideas? **By the word prayer.**

20. (253) "What should move us to prayer?" **"Not only our need, but also the command and promise of God."**

21. What is the first thing that should move us to pray? **Our need.**

22. When we are in need or trouble, what does God want us to do according to Ps. 50, 15? **"Call upon me in the day of trouble and I will deliver thee and thou shalt glorify me."**

23. And very frequently the reason why we are not delivered from our troubles is because we do not ask help of God, as we see from James 4, 2. **"Ye have not, because ye ask not."**

24. But what else should move us to prayer besides our own need? The command and promise of God.

25. We have just seen that God has commanded us to call upon Him when we are in trouble. We are told the same thing in Ps. 27, 8. **"When thou saidst, seek ye my face; my heart said unto thee, thy face, Lord, will I seek."**

26. Now when God commands a thing what should we do? **We should obey.**

27. Why then should we consider prayer a sacred duty? **Because God has commanded it.**

28. But, according to question 253, what else should move us to prayer, besides God's command? **His promise.**

29. What has God promised with reference to prayer? **He has promised to hear it.**

30. One such promise we have already heard from Ps. 50, 15. Will you repeat it again. **"Call upon me in the day of trouble and I will deliver thee."**

31. When we hear that God promises to deliver us, what should that move us to do? **It should move us to ask His help.**

32. (254) "To whom should we pray?" **"Only to the true God, Father, Son and Holy Ghost."**

33. Read the second half of Matt. 4, 10. **"Thou shalt worship the Lord thy God and him only shalt thou serve."**

34. Who is the only true God upon whom we should call in prayer? **God the Father, Son and Holy Ghost. He alone can and will hear prayer, as we see from Ps. 65, 2. "O thou that hearest prayer, unto thee shall all flesh come."**

35. Everything that we need must come from Him, as we learn from James 1, 17. **"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."**

36. God alone knows our hearts, he sees and knows what we really need, as we see from Jer. 17, 9. 10. **"The heart is deceitful above all things, and desperately wicked: who can know it? I, the Lord search the heart, I try the reins, even to every man according to his ways, and according to the fruit of his doings."**

37. Let us now see some examples of pious men who prayed, that is, spoke with God. For instance, Abraham, Gen. 18, 27. **"Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."**

38. Moses besought the Lord, Ex. 32, 11. **"Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand?"**

39. Manoah entreated God, Judges 13, 8. **"Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."**

40. David spake unto the Lord, 2 Sam. 22, 1. **"David spake unto the Lord the words of this song in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul."**

41. The whole Book of Psalms is a prayer book, showing how God's children in the Old Testament called upon their Father. We should call only upon the true God, and not upon the saints as the Roman Catholics do, for the saints can not hear nor answer us. This we see from Isa. 63, 16. **"Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our redeemer; thy name is from everlasting."**

42. Not even to the angels should we pray, as we see from Rev. 19, 10. **"I fell at his feet to worship him. And he said unto me, see thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."**

43. Neither should we address our petitions to an indefinite great spirit, or higher being, as is done in the secret societies of our day. To whom alone should we pray? **To the true God, Father, Son and Holy Ghost.**

44. (255) "What things should we ask of God?" **"Everything that tends to the glory of God and our salvation, be it spiritual or temporal blessings."**

45. Repeat Phil. 4, 6. **"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."**

46. How many kinds of things may we ask for in prayer? **Two, spiritual and temporal.**

47. But whatever we ask, should serve what purpose? **It should tend to the glory of God and our salvation.**

48. (256) "Should we pray for these things without distinction at all?" **"No: all that is really necessary unto salvation we should ask for unconditionally; but all else under the condition: if it please God."**

49. So, for instance, we need the Holy Ghost in order that we may believe and be saved. Luke 11, 13, the Savior teaches us to ask for this gift without any condition. **"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"**

50. But under what condition should we ask for all else? **Under the condition: if it please God.**

51. So the poor leper, Matt. 8, 2, asked the Savior. **"Lord, if thou wilt, thou canst make me clean."**

52. So the Savior himself prayed in the garden of Gethsemane, Luke 22, 42. **"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done."**

53. In Matt. 20, 20-22, we have an example of a prayer that was denied because it was not in accordance with God's will. The mother of Zebedee's children wanted her sons to occupy special places of honor in the kingdom of the Savior. Read 1 John, 5, 14. **"This is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us."**

54. (257) "For whom should we pray?" **"Not only for ourselves, but also for all our fellow-men on earth."**

55. It is but natural that each should pray for himself, but for whom else should we pray? **For all our fellow-men on earth.**

56. Yes, we should also pray for others, but only for those who are on earth. It would avail nothing to pray for those who are in hell, and those who are in heaven have no need of our prayers. Now let us see some examples of how we should pray for our fellow-men. Matt. 5, 44, tells us to pray for our enemies. **"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."**

57. Read Luke 23, 34, and see how the Savior himself did this. **"Then said Jesus, Father, forgive them; for they know not what they do."**

58. From Acts 7, 59 and 60, we see how St. Stephen followed the example of the Savior. **"They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."**

59. Read Eph. 6, 18, and see how we should pray for our brethren. **"Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."**

60. From Ex. 32, 31-32, we see how Moses prayed for Israel. **"Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."**

61. Read the latter part of Isa. 53, 12, and see how the Messiah is said to pray for the wicked. **"He bare the sins of many, and made intercession for the transgressors."**

62. From James 5, 14, we see that we are to pray for the sick. **"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."**

63. Parents should pray for their children as we see from Matt. 19, 13. **"Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them."**

64. We should pray for the church, that God may give faithful ministers. Read Matt. 9, 37, 38. **"Then said he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."**

65. Jer. 29, 7, tells us that we should pray for the public welfare. **"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."**

66. (258) "How must we pray?" **"In the name of Jesus, or in true faith."**

67. In the name of Jesus means in obedience to his command and depending upon his merits. We ourselves are not worthy of anything for which we pray, but we are to pray that God give us what we ask for Jesus sake. Repeat John 16, 23. **"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."**

68. That we should pray in true faith we see from Matt. 21, 22. **"All things, whatsoever ye shall ask in prayer, believing, ye shall receive."**

69. Now read James 1, 5-7, and tell me how we should pray. **We should pray in faith.**

70. To pray in faith means to depend on the mercy of God. Repeat Dan. 9, 18. **"We do not present our supplications before Thee for our righteousness, but for thy great mercies."**

71. How did the poor publican in the temple pray? Luke 18, 13. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

72. In true faith also means in the spirit of piety, in sincerity and uprightness. Repeat Ps. 66, 18. "If I regard iniquity in my heart, the Lord will not hear me."

73. Read also John 4, 24. "God is a spirit: and they that worship him must worship him in spirit and in truth."

74. True prayer is not the mere repetition of words, but it is a matter of the heart. Repeat Matt. 6, 7. "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."

75. Read also Matt. 15, 8. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

76. (259) "When should we pray?" "Without ceasing, particularly also at stated times."

77. The Christian should pray at all times. His life should be a life of prayer. Read 1 Thes. 5, 17. "Pray without ceasing."

78. Also Eph. 6, 18. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

79. In the parable Luke 18, 1-7, what is it that the Savior impresses upon us, according to verse 1? That we ought always to pray.

80. And yet there are times which particularly call for prayer. So we learn from Isa. 26, 16. "Lord, in trouble they have visited thee, they poured out a prayer when thy chastening was upon them."

81. It is well to have stated, or fixed, times for prayer, lest it be overlooked or crowded out. What are such times of the day? Morning, at meals and evening.

82. Read Ps. 92, 1. 2. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night."

83. Also Ps. 55, 16. 17. "As for me, I will call upon God; and the Lord shall save me. Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

84. Our Catechism gives us such morning and evening prayers, and prayers before and after meals. We should not only learn but faithfully use them. Which day of the week should be a special day of prayer? The Lord's day, or Sunday.

85. (260) "Where should we pray?" "Everywhere, but particularly also in our closet and at church."

86. God is everywhere, and therefore we may call upon Him at any place. Repeat 1 Tim. 2, 8. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

87. But prayer need not always be in public. In the secret of our own hearts, when we are alone with God, we should pray to Him, as we see from Matth. 6, 6. **"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret will reward thee openly."**

88. But there is one place particularly which should be a place of prayer. Read the latter part of Isa. 56, 7. **"For mine house shall be called an house of prayer for all people."**

89. Repeat also Ps. 26, 12. **"In the congregations will I bless the Lord."**

90. Read also Ps. 22, 22. **"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."**

91. Also Ps. 27, 6, latter half. **"Therefore will I offer in his tabernacle sacrifices of joy."**

LESSON 78. THE INTRODUCTION TO THE LORD'S PRAYER.

(Questions 261-272.)

1. Which is the third chief part of the Catechism? **The Lord's Prayer.**

2. (261) "Repeat the Lord's Prayer." **"Our Father who art in Heaven, etc."**

3. (262) "How many parts does the Lord's Prayer contain?" **"Three: the introduction, the seven petitions, and the conclusion."**

4. (263) "What is the introduction?" **"Our Father who art in heaven."**

5. (264) "What does this mean?" **"God would by these words tenderly invite us to believe that He is our true Father and that we are His true children, so that we may with all boldness and confidence entreat Him, as dear children entreat their dear father."**

6. Who taught us the Lord's Prayer? **Our Lord Jesus Christ.**

7. What does Jesus in this prayer teach us to call God? **He teaches us to call God father.**

8. He might have told us to address God as Lord, Jehovah, the Almighty, but He preferred that we should address God by what dear name? **By the name Father.**

9. This He did to give us confidence in God. How does Luther express this in the catechism? **"He would tenderly invite us."**

10. (265) "Why does the Lord's Prayer teach us to address God as Father?" **"God would thereby tenderly invite us to believe."**

11. (266) "Of what would He invitingly assure us?" **"To believe that He is our true Father and that we are His true children."**

12. He wants us to believe, that is, to have confidence in God. What would He have us to believe? **That He is our true Father and that we are his true children.**

13. What kind of a father should we believe God to be? **We should believe Him to be a true father.**

14. Yes, He is a father not only in name but in fact. He deserves the name. Can you tell me why? **Because He made us.**

15. Yes, we owe Him our life. As we read in Psalm 100, 3. **"Know ye that the Lord he is God: it is he that hath made us and not we ourselves."**

16. A child owes not only its life to its father, but what else? **Loving care.**

17. Yes, and why then may we truly call God our Father? **Because He cares for us.**

18. In what part of the Catechism have we already seen and learned this? **In the first article of the creed.**

19. Repeat Luther's explanation of the first article. **"I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true."**

20. But there is another reason why Jesus would have us call God Father. Jesus is our brother, and God is his Father. Then in what relation does God stand to us? **He is our Father.**

21. Yes, and it is only through Christ that we can truly call God Father. But if He is truly our father then in what relation do we stand to Him? **We are His children.**

22. There are children who do not deserve the name. What was the name of that son of king David who was a disgrace to his father? **Absalom.**

23. What did the prodigal son confess? Luke 15, 21. **"The son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."**

24. So long as he was living in sin and shame, this was true. So there are children of God who are not worthy of the name. But what kind of children should we be? **We should be dear children.**

25. That is, children who love their heavenly Father. Our proper relation to our heavenly Father is expressed in the explanation of the first commandment. Repeat it. **"We should fear, love and trust in God above all things."**

26. What would the Savior have us believe concerning God? **He would have us believe that He is our true Father.**

27. (267) "Why should we believe this?" **"That we may with all boldness and confidence entreat Him, as dear children entreat their dear father."**

28. What are we to do if we believe that God is our true Father? **We are to entreat, to call on, Him.**

29. Tell me a Scripture passage in which God expressly asks us to call on Him in trouble. Psalm 50, 15. **"Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me."**

30. How should we call on God? **We should call on Him with all boldness and confidence. Or as dear children call on their dear father.**

31. When a child needs something, to whom does it go? **It goes to its father.**

32. Repeat Psalm 103, 13. **"Like as a father pitieth his children, so the Lord pitieth them that fear Him."**

33. Turn to Luke 11, 13, and read what is there written of God. **"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"**

34. That all good gifts come from our heavenly Father we learn also from James 1, 17. **"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."**

35. When we say "Our Father," are we speaking in the singular or plural number? **We are speaking in the plural number.**

36. How would it read in the singular number? **My Father who art in heaven.**

37. (268) "Why do we say Our Father?" **"Because all Christians are brethren and should therefore also pray for one another."**

38. When we say "Our Father," whose father do we confess God to be? **The Father of all Christians.**

39. Who are Christians? **All who believe in Christ.**

40. What do we in answer 268 say of all Christians? **We say that all Christians are brethren.**

41. And what should Christian brethren do for one another? **They should pray for one another.**

42. This is plainly taught us when in the Lord's Prayer we are told to use the plural number. Repeat the fourth petition. **"Give us this day our daily bread."**

43. Repeat the fifth petition. **"Forgive us our trespasses as we forgive those who trespass against us."**

44. And so in all the other petitions. What does the Savior teach us when He asks us to use the plural number throughout the Lord's Prayer? **That we should pray for one another.**

45. Read Matt. 23, 8. **"One is your Master, even Christ and all ye are brethren."**

46. Repeat James 5, 16. **"Confess your faults one to another, and pray one for another, that ye may be healed."**

47. (269) "Why do we in the German say: 'Vater Unser' and not 'Unser Vater'?" **"That we may, in keeping with the constant usage of the ancient church, begin the prayer with the precious word Father. (The construction of the language does not admit of it in the English.")**

48. (270) "Why do we add: Who art in heaven?" **"To indicate that this our dear Father is the omniscient and omnipotent God."**

49. If from any part of the earth's surface we look upward, what do we see? **We see the heavens.**

50. As the heavens are over us everywhere, so God is everywhere present. Why may we call upon Him at all places? **Because He is everywhere present.**

51. Read Jer. 23, 23. 24. **"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."**

52. But when we say to God: "Who art in heaven," we are not only reminded of the fact that He is omniscient and omnipresent, but of what other attribute do we think according to answer 270? **We are also reminded of the omnipotence of God.**

53. As the heavens are far above the earth, so is God far above us in glory, majesty and power. Read Isa. 66, 8, the first part of the verse. **"Thus saith the Lord, the heaven is my throne, and the earth is my footstool."**

54. God is here represented as sitting on a throne, what must He accordingly be? **He must be a king.**

55. What kind of king He is we see from Rev. 19, 16. **"He hath on his vesture and on His thigh a name written, King of Kings, and Lord of Lords."**

56. How should we appear before such a great and glorious king? **We should appear before Him in due reverence.**

57. But not only in reverence and fear should we appear before Him. Suppose a great and powerful king would give you the privilege to ask of Him anything you needed, how would you feel about it? **I would feel good about it. I would not be afraid to ask.**

58. So we should come before God in our prayers, not timidly, as though we were afraid of asking too much, but, according to Luther's explanation, how should we ask God? **With all boldness and confidence.**

59. Repeat Psalm 115, 3. **"Our God is in the heaven: He hath done whatsoever He hath pleased."**

60. (271) "How many petitions does the Lord's Prayer contain?" "Seven."

61. (272) "What is the order and division of these petitions?" **"In the first four we pray God to bestow good, in the last three to ward off evil."**

LESSON 79. THE FIRST PETITION.

(Questions 273-280.)

1. (273) "Which is the first petition?" **"Hallowed be Thy name."**

2. (274) "What does this mean?" **"God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also."**

3. (275) "How is this done?" **"When the Word of God is taught in its truth and purity, and we as the children of God also lead a godly life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, heavenly Father."**

4. What does this first petition treat of? **It treats of the name of God.**

5. Where in the Catechism have we already treated of the name of God? **Under the second commandment.**

6. Repeat the second commandment. **Thou shalt not take the name of the Lord thy God in vain.**

7. (276) "What do we understand by the name of God?" See Question 25. **"All that God has revealed of himself in Holy Scripture, such as his essence, attributes, will or command."**

8. For whom does the name of a person stand? **It stands for the person himself.**

9. When we hear the name of a person, of whom do we think? **We thing of the person.**

10. Yes, and we think of other things connected with the person, such as his attributes. For instance, when we hear the name of "Solomon," of what attribute do we think? **We think of wisdom.**

11. When we hear the name "Samson," of what quality do we think? **We think of strength.**

12. So when we hear the name of God, we think not only of his person, but of what else? **We think also of his attributes.**

13. Mention some of the attributes of God. **God is eternal, almighty, allwise, everywhere present, holy, righteous, merciful and truthful.**

14. Which is the fifth attribute you have just mentioned? **God is holy.**

15. If God himself is holy, then how must his name be? **His name must also be holy.**

16. When we in this petition pray: "Hallowed be thy name," we do not mean that God's name is not holy until we make it holy For what is the name of God in itself? **God's name is holy in itself.**

17. What does "holy" mean? **Holy means pure, perfect, without sin.**

18. But if God's name is holy in itself, what do we ask for in this petition? **We ask that it may be holy among us also.**

19. (277) "When does the name of God become holy among us also?" **"When among us the Word of God is taught in its truth and purity, and we as the children of God lead a holy life according to it."**

20. Where has God revealed himself to us, that is, told us all we should know about Himself and His name? **In the Bible.**

21. When a child is to learn, what must be done for it? **It must be taught.**

22. And when we are to learn from the Word of God what we should know about Him, what must be done with this Word? **This Word must be taught us.**

23. And how must it be taught? **It must be taught in its truth and purity.**

24. Repeat the passage John 17, 17. **"Sanctify them through thy truth: thy Word is truth."**

25. According to this passage, how are we sanctified, or made holy? **Through God's truth.**

26. And what truth is here meant? **God's Word, the holy Scriptures.**

27. But if God's name is to be hallowed among us, what else is necessary besides that his Word be taught in its truth and purity? **We, as the children of God, must also lead a holy life according to it.**

28. What are we who believe God's Word and trust in his grace? **We are His children.**

29. To whom is the good behavior of a child an honor? **It is an honor to its parents.**

30. When a boy learns well and is well behaved at school, who may be proud of him? **His parents may be proud of him.**

31. Yes, the father of such a boy would be glad to say: this is my boy. When a girl by her modesty and skill, her neatness and diligence, deserves credit, and some one would ask: whose child is she? who is glad to own her as daughter? **Her parents are glad to do so.**

32. So when we as the children of God lead holy lives, upon whom does this reflect honor? **It reflects honor on our heavenly Father.**

33. Repeat the passage, Matt. 5, 16. **"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."**

34. When men see our good works, whom will they glorify? **They will glorify our Father in heaven.**

35. What two things, then, are necessary in order that the name of God may be holy among us? **God's Word must be preached in its truth and purity and we as His children must lead a holy life according to it.**

36. (278) "Does this lie in our power?" **"It does not; therefore we pray: 'This grant us dear Father in heaven.'"**

37. By nature we are rather inclined not to preach God's Word in its truth and purity nor to accept it when it is thus preached. Nor are we inclined to lead a holy life according to this Word. When we see that we alone are not able to do a thing, what do we ask for? **We ask for help.**

38. Who alone can help us hallow God's name? **Our dear Father in heaven.**

39. So we read Phil. 2, 13. **"It is God which worketh in you both to will and to do of his good pleasure."**

40. Read also 2 Cor. 3, 5. **"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."**

41. (279) "Who profanes the name of God?" **"He that teaches and lives otherwise than God's Word teaches."**

42. By what kind of teaching do men get a false idea of God and His name? **By false teaching.**

43. When a church teaches that God would not have all men, but only a select few, saved, and men hear and believe this false doctrine, how does this reflect on the name of God? **It dishonors the name of God.**

44. So all false teaching profanes the name of God, that is, reflects dishonor on it. We read, for instance, Ezek. 22, 26. **"Her priests have violated my law, and have profaned mine holy things."**

45. Read also Ps. 50, 16. 17. **"Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."**

46. But God's name is profaned among us not only when we teach otherwise than God's Word teaches, but in what other way? **When we live otherwise than God's Word teaches.**

47. When children live a wicked life, upon whom does this reflect dishonor? **Upon their parents.**

48. Good children are an honor to their parents, but what are bad children? **They are a disgrace to their parents.**

49. Repeat Rom. 2, 23. 24. **"Thou that makest thy boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the gentiles through you, as it is written."**

50. In what two ways, then, is the name of God profaned among us? **By false teaching and a wicked life.**

51. (280) "Can we prevent this by our own power?" **"We cannot, hence we pray: 'From this preserve us, heavenly Father.'"**

52. By nature we are inclined to error and sin. Who alone can keep us from both false doctrine and a wicked life? **God alone can do this.**

53. On this account, how does this question in the Catechism end? **"From this preserve us, heavenly Father."**

54. From what do we here ask God to preserve us? **From false doctrine and a godless life.**

LESSON 80. THE SECOND PETITION.

(Questions 281-286.)

1. (281) "Which is the second petition?" **"Thy kingdom come."**

2. (282) "What does this mean?" **"The kingdom of God comes indeed without our prayer, of itself, but we pray in this petition that it may come unto us also."**

3. (283) "How is this done?" "When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity."

4. What does this second petition treat of? It treats of the kingdom of God.

5. Where already did we speak of the kingdom of God, or of Christ? Under the second article of the Creed.

6. How manifold is the kingdom of Christ? The kingdom of Christ is threefold.

7. What are the three kingdoms of Christ? The kingdom of power, the kingdom of grace, and the kingdom of glory.

8. Read the passage Ps. 103, 19. "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all."

9. What kingdom of God is here referred to? The kingdom of power.

10. Over what does this kingdom extend? It extends over all creatures.

11. This kingdom of power can not be meant when we pray: "Thy kingdom come." For this kingdom is already here, and we are all in it. What two other kingdoms of God are there besides this kingdom of power? The kingdom of grace and the kingdom of glory.

12. (284) "What is meant in this petition by the kingdom of God?" "His kingdom of grace and of glory. (See Question 191 together with its passages)."

13. Turn to question 191 and tell me what does Christ do in His kingdom of grace? He protects and governs the church.

14. And what does He do in His kingdom of glory? He forever lives and triumphs with His saints in heaven.

15. Repeat Col. 1, 12-14. "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sin."

16. The kingdom of grace is the church on earth and the kingdom of glory is the church in heaven. By nature we are under what power, according to this passage? We are under the power of darkness.

17. But when we became Christians in Baptism we were delivered from what power, or kingdom? From the kingdom of darkness.

18. And we were translated, or put over into, what kingdom? Into the kingdom of His dear Son, into Christ's kingdom.

19. Yes, through faith we were made members of the Christian Church. This is the kingdom referred to in Luke 12, 32. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

20. What does the Catechism say about the coming of God's kingdom? "The kingdom of God comes indeed without our prayer."

21. That is, the Church with its blessings is here on earth, and will be in heaven, whether we pray for its coming or not. There will be Christians on earth and saints in heaven even if we are not among them; but what, according to the Catechism, do we pray for in this petition? **That the kingdom of God "may come to us also."**

22. Yes, or that we may come into this kingdom of God. And when are we in the kingdom? **When we believe on the Savior.**

23. (285) "When does God's kingdom come to us also?" **"When our heavenly Father gives us His Holy Spirit."**

24. Who are members of the kingdom of God, or of the Church? **All true believers.**

25. Since when are we members of the Church? **Since we were baptized.**

26. Repeat the passage, Mark 16, 16. **"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

27. What, then, is necessary in order that we may become members of the kingdom of God and be saved? **Faith is necessary.**

28. Who alone can work this faith in us? **The Holy Ghost.**

29. This He does in Baptism as we see from John 3, 5. **"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."**

30. What does the explanation of the third article of the creed say about the work of the Holy Ghost in us? **"I believe that I cannot by my own reason and strength believe in Jesus Christ my Lord or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."**

31. Whose work, then, is it when we are brought into the kingdom of God by faith? **It is the work of the Holy Ghost.**

32. (286) "How does the Holy Ghost bring God's kingdom to us?" **"He enables us, by His grace, to believe His holy Word and lead a godly life, here in time and hereafter in eternity."**

33. The kingdom of God comes to us when we are made members of the Church. And what is necessary on our part in order that we may become and remain members of the church? **We must believe His holy Word.**

34. And how are we brought to believe His holy Word? **By His grace.**

35. And what kind of life must follow such faith? **A godly life.**

36. Repeat Ps. 119, 38. **"Stablish Thy Word unto Thy servant, who is devoted to Thy fear."**

37. By being rooted and grounded in the Word of God we are brought and kept in the kingdom of God. Read also Rom. 14, 17.18. **"For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."**

38. The kingdom of God does not consist in outward things, but in the spirit and disposition of the heart. It comes to us, or we are brought into it, when the Holy Ghost works in us faith, righteousness, peace and joy. As the Savior also says Luke 17, 20, 21. **"When He was demanded of the Pharisees, when the kingdom of God should come He answered them and said: the kingdom of God cometh not with observation: neither shall they say. Lo here! or, lo there! for, behold, the kingdom of God is within you."**

39. But we pray for the coming, not only of the kingdom of grace, but of what other kingdom? **Of the kingdom of glory.**

40. In the explanation of the second article of the creed we say that Christ redeemed us that we might live under Him in his kingdom and serve Him, how? **In everlasting righteousness, innocence and blessedness.**

41. Yes, we are to believe His holy Word and lead a godly life not only here in time but where? **Hereafter in eternity.**

42. We look forward to the coming of that blessed time when the kingdom of grace shall be changed into the kingdom of glory, as St. Paul did when he wrote 2 Tim. 4, 18. **"The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom."**

43. This is the blessed hope of God's children, and for this they pray. Those who refuse to believe God's Work and to lead a godly life cannot enter the kingdom of God nor remain in it, nor can they hope to enter into the kingdom of glory, as we learn from Rom. 2, 23.24. **"Thou that makest thy boast of the law, through breaking the law dishonorest thou God. For the name of God is blasphemed among the Gentiles through you."**

44. In praying this petition we think not only of ourselves but of others. We would have God's kingdom come not only to us but to all men. What did Jesus say to Peter, Luke 22, 32. **"When thou art converted, strengthen thy brethren."**

45. When Peter would himself have arisen from his sad fall through repentance he should help and be of service to his brethren that they might be strengthened and kept in the faith. What does St. James say, chapter 5, 19-20? **"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."**

46. We should all be interested in the saving of souls. There is no greater work on earth than the work of saving immortal souls. And oh, how many unsaved souls there are in the world! Not only among the heathen who know not God and the way of salvation, but even here in our own country there are thousands who have drifted away from the Church and are deprived of its blessings. What does St. James in this passage say of anyone who shall convert a sinner from the error of his way? **He shall save a soul from death,**

47. We cannot honestly pray that the kingdom of God may come to our fellowmen if we are not willing to work for its coming. Repeat what the Savior says, Matt. 9, 37, 38. **"Then saith He unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."**

48. What do we call the great work of preaching the Gospel to those who are without its blessings? **We call it the work of missions.**

49. When Jesus looked at the world it appeared like a great harvest field. When a field is ready to be harvested, what is needed? **Hands, reapers, are needed.**

50. And according to Jesus' words, where are these to come from? **The Lord must send them.**

51. And what are we to do? **We are to pray the Lord to send them.**

52. Yes, and we can do more. Suppose He wants to send us what should we do? **We should go.**

53. And suppose He wants to send one of our friends who has not the money to educate himself for the Gospel ministry so as to become a laborer in the Lord's vineyard, what should we do? **We should help furnish him with the means.**

54. So this petition: "Thy kingdom come" directs us to take an interest in what great work? **In the great work of missions.**

LESSON 81. THE THIRD PETITION.

(Questions 287-295.)

1. (287) "Which is the third petition?" **"Thy will be done on earth as it is in heaven."**

2. (288) "What does this mean?" **"The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also."**

3. (289) "How is this done?" **"When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world and our flesh; but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will."**

4. What does this petition treat of? **It treats of the will of God.**

5. What kind of will is the will of God, according to Luther's answer in question 288? **It is a gracious and good will.**

6. God is good and what He wills cannot but be good and right. He governs the world according to His own will, and in this no one can resist Him. His will is done in nature whether we pray or not, and His will is good whether we see it or not. But the Catechism speaks not only of the good will of God but of what other will? **Of the gracious will.**

7. Where has God revealed His will to us, that is, what He wants us to do and what not to do? **In the Scriptures.**

8. In what part of the Catechism did we treat of this? **In the first chief part, the ten commandments.**

9. What has God threatened to do with those who transgress His holy will? **He has threatened to punish them.**

10. What has God, however, promised to do with the sins of those who repent? **He has promised to forgive them.**

11. Yes, He is willing to forgive, and on that account his will is what kind of will? **It is a gracious will.**

12. When a king pardons his enemies, and bestows all manner of good upon them, what kind of king is he? **He is a gracious king.**

13. Read John 6, 40, and let us see from it what is the gracious will of God. **"This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day."**

14. In John 3, 16, we have another very fine description of the gracious will of God. Who can repeat this beautiful passage? **"God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

15. Even in the Old Testament this gracious will of God was clearly revealed, as we see from Ezek. 33, 11. **"As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"**

16. How does the Apostle Paul describe the will of God in 1 Tim. 2, 4? **"Who will have all men to be saved, and to come unto the knowledge of the truth."**

17. How does St. Peter describe the will of God, 2 Peter 3, 9? **"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."**

18. (290) "What do we understand in this petition by the will of God?" **"That his name be hallowed and his kingdom come; or, that we remain steadfast in His Word and faith unto our end."**

19. How, according to question 277, is the name of God hallowed? **"When among us the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it."**

20. And how, according to question 283, does His kingdom come? **"When our heavenly Father gives us his Holy Spirit, so that by his grace we believe His holy Word and lead a godly life here in time and hereafter in eternity."**

21. God's will is not only that we believe His holy Word, but what else is His will? **His will is also that we lead a godly life.**

22. This we see from 1 Thes. 4, 3. **"This is the will of God, even your sanctification."**

23. (291) "What do we accordingly here pray for?" **"That God's good and gracious will be done among us also."**

24. How, according to question 288, is God's will done? **"The good and gracious will of God is done indeed without our prayer."**

25. That is, God will do as he pleases in governing the world, whether we pray or not, and there will be some people who believe His holy Word and lead a godly life, whether we do or not, then what do we ask for in this petition? **That the will of God may be done among us also.**

26. (292) "When is this done?" **"When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come."**

27. It is God's will that we believe on the Lord Jesus Christ and be saved, but who alone can work such faith in us? **The Holy Ghost.**

28. This we see from Phil. 2, 13. **"For it is God which worketh in you both to will and to do of His good pleasure."**

29. Read also Jer. 31, 18, the latter half. **"Turn thou me and I shall be turned; for thou art the Lord my God."**

30. Also Ps. 51, 10. **"Create in me a clean heart, O God, and renew a right spirit within me."**

31. Also Ps. 143, 10. **"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."**

32. This is God's good and gracious will, but what other will is there that is not a gracious and good will? **There is also an evil counsel and will.**

33. (293) "Who has such an evil counsel and will?" **"The devil, the world, and our flesh."**

34. We have seen that it is the will of God that we believe His holy Word and be saved. But what is the devil's will? Just the opposite of God's will. **That we do not believe and are lost.**

35. Read 1 Peter 5, 8. **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."**

36. He tempts us to do contrary to God's will and word. Can you give me an example of such temptation? **Our first parents in paradise. He also tempted the Savior in the wilderness.**

37. Now let us see from James 4, 7, what we should do when the devil thus tempts us. **"Submit yourselves therefore to God. Resist the devil, and he will flee from you."**

38. Now who is in league with the devil in this evil council and will? **The world.**

39. By this is meant the wicked people in the world. Read 1 John 2, 15-17. **"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."**

40. What else is opposed to our doing God's will besides the devil and the world? **Our own flesh.**

41. Read Gen. 4, 7. **"If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him."**

42. Here God warned Cain against sin, that is, against the wickedness and hatred in his own heart. This was Cain's flesh, the sinfulness of his own nature. This flesh was opposed to doing the will of God, and in favor of doing the devil's will. Read also Rom. 8, 7. **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."**

43. Now what must be done with this evil counsel and will of the devil, the world and our flesh if God's will is to be done? **This evil will must be broken and hindered.**

44. And who alone can break and hinder this evil counsel and will? **God alone can do it.**

45. (294) "In what manner does God break and hinder this evil counsel and will?" **"He strengthens and preserves us steadfast in His Word and faith unto our end."**

46. Let us see how this was done in the case of Simon Peter. Read Luke 22, 31. 32. **"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."**

47. Repeat 1 John 5, 4. **"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."**

48. By prayer and faith we may overcome the world, the flesh and the devil. Our faith is the victory that overcometh the world, and who is it that kindles and preserves this faith? **It is God.**

49. Now let us see how the will of the flesh must be broken and hindered. Read Rom. 8, 13, 14. **"For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God."**

50. That God alone must work and preserve faith we see from Phil. 1, 6. **"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."**

51. Read also 1 Thes. 5, 23. **"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."**

52. But the faith by which we are kept unto salvation is not a dead but a living faith, a faith that shows itself by works, as we see from Gal. 5, 6. **"In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."**

53. As Christians, God's dear children, we should cheerfully submit to His will in all things. He rules and orders our life according to His wisdom, for our good. God knows best what is good for us. How do we express our submission to His will in this petition? **By saying: Thy will be done.**

54. Of this submission the Savior himself gave us the best example. Read Mat. 26, 39. **"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."**

55. What does the Savior say, Luke 9, 23? **"He said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me."**

56. Following the Savior is not an easy matter. The world persecuted Him and what must we expect if we faithfully follow Him? **That the world will also persecute us.**

57. (295) "Why do we add: On earth as it is in heaven?" **"That we may take example of the holy angels and do the will of God gladly and cheerfully."**

58. Who does the will of God in heaven? **The angels and saints.**

59. Repeat Ps. 103, 21. **"Bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure."**

60. The angels and saints do the will of God not by conpulsion, but how? **Cheerfully and willingly.**

61. And they do it not imperfectly, but how? **They do it perfectly.**

62. And so we ask God to help us how to do the will of God? **To do it willingly and perfectly.**

LESSON 82. THE FOURTH PETITION.

(Questions 296-304.)

1. (296) "Which is the fourth petition?" **"Give us this day our daily bread."**

2. (297) "What does this mean?" **"God gives daily bread indeed without our prayer, also to the wicked; but we pray in this petition that He would lead us to know and to receive our daily bread with thanksgiving."**

3. (298) "What is meant by daily bread?" **"Everything that belongs to the support and wants of the body; such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like."**

4. What is the subject of this petition? **Daily bread.**

5. In the first three petitions we asked for spiritual blessings, what do we ask for in this fourth petition? **For bodily blessings.**

6. Why, according to the first part of answer 298, do we need bodily blessings? **We need them for the support and wants of the body.**

7. Why does the Savior place the petitions for spiritual blessings first? **Because they are the most necessary.**

8. The Savior himself tells us this in Mat. 6, 33. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

9. And yet we have not only souls, but also bodies that must be cared for. In this fourth petition we ask God to remember our bodily wants. In question 298 some of the things necessary for our bodily welfare are mentioned. What do we need when we are hungry and thirsty? We need food and drink.

10. What do we need to protect us from cold? We need clothing and shoes.

11. What do we need for shelter? We need house and home.

12. What do we need to grow food and clothing? We need fields and cattle.

13. What do we need to buy or give in exchange for what we want? We need money and goods.

14. Because it is not good for man to be alone, what do we need in order to be happy in the family? We need a pious spouse, pious children, and pious servants.

15. And what do we need for our public welfare in the state? We need pious and faithful rulers and good government.

16. And what other things are here mentioned as necessary for our bodily welfare? Good weather, peace, health, discipline, honor, good friends, faithful neighbors and the like.

17. In what single word does the Savior in the Lord's Prayer include all this? In the word "bread".

18. What is the commonest article of food on our tables? It is bread.

19. (299) "Why do we here ask God only for daily bread?" "Because we are to be content with our daily bread, or with what belongs to the support and wants of the body."

20. Bread is very ordinary food. It is not a luxury but a necessity. We could miss anything else from our tables rather than bread. And how should we feel about it when God supplies us with plain, common food? We should be content.

21. Repeat Prov. 30, 7-9. "Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

22. What does Solomon here ask God not to give him? He asks God to give him neither poverty nor riches.

23. But what does he ask of God? "Feed me with food convenient for me."

24. That is, give me what I really need, neither more nor less. Repeat 1 Tim. 6, 6-10. "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

25. What should we be content with? **We should be content with food and raiment.**

26. In John 6, 1-13, we have the story of how Jesus fed the hungry multitude. What did he give them to eat? **He gave them barley bread and fish.**

27. This was plain food, but there was plenty of it. Read the 12th verse. **"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost."**

28. (300) "Why do we say this day?" **"Because we are not to be anxiously concerned for the morrow."**

29. The Savior teaches us to say, not: give us this week, nor this month, nor this year, our daily bread, but what does he teach us to say? **He teaches us to say: Give us this day our daily bread.**

30. What are we not to be anxiously concerned about? **About tomorrow.**

31. No, for if God gives us what we need today, we should trust Him to do the same tomorrow. Repeat Matt. 6, 34. **"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."**

32. Read also the 24th and 33rd verses of the same chapter. **"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. . . But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."**

33. Why should we borrow trouble, and worry over what the future may bring? To whom should we leave the future? **We should leave it to God.**

34. All our worrying will accomplish nothing. It is not only foolish but sinful to worry over the future, as we see from Ps. 127, 1. 2. **"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman watcheth but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."**

35. (302) "Why do we pray that God should give us our daily bread?" **"Because we must receive all that we need from our kind Father in heaven."**

36. Repeat what is written James 1. 17. **"Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning."**

37. Repeat Ps. 145, 15. 16. **"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing."**

38. And what induces God to give us all that we need? **He does it out of love and mercy.**

39. How does Luther express this in the concluding words of his explanation of the first article of the creed? **"All this purely out of fatherly and divine goodness and mercy without any merit or worthiness in me."**

40. Read 1 Cor. 4, 7. "Who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

41. (303) "To whom even does God give their daily bread?" "God gives daily bread indeed without our prayer, also to all the wicked."

42. Repeat Matt. 5, 45. "That ye may be children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

43. Read also Ps. 17, 13. 14. "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword: From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes."

44. Also Ps. 73, 12. "Behold these are the ungodly, who prosper in the world: they increase in riches."

45. Yes, God is so gracious that He even blesses the wicked with the good things of this life, although they despise the spiritual blessings of the world to come. They are satisfied to enjoy the pleasures of the flesh in this world and care nothing for heaven and its treasures. This was the case with the rich man. Read what Abraham said to him, Luke 16, 25. "Abraham said: son remember that thou in thy lifetime receivedst thy good things and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

46. Read also Jer. 5, 23. 24. "This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest."

47. (304) "Why then do we pray to God for it?" "That He would lead us to know, and to receive our daily bread with thanksgiving."

48. Who must lead us to know that our daily bread comes from Him? God must do it.

49. Read 2 Cor. 3, 5. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

50. God himself must open our eyes to see His goodness. And how should we receive our daily bread? We should receive it with thanksgiving.

51. Repeat Ps. 50, 23. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

52. When the Lord cleansed the ten lepers, how many returned to give thanks? Read Luke 17, 17. 18. "Jesus answering said, were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger."

53. We pray: Give us this day our daily bread. We ask for our own bread, the bread which God gives us through the labor of our own hands. Repeat Ps. 128, 1. 2. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."

54. What God gives we should thankfully receive and not despise as we see from 1 Tim. 4, 3-5. "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

55. When we ask for our daily bread we think not only of ourselves but of others. We ask that God may especially remember the poor. Read Ps. 132, 15. "I will abundantly bless her provision: I will satisfy her poor with bread."

56. Also Ps. 37, 25. "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

57. Also Ps. 33, 18. 19. "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

LESSON 83. THE FIFTH PETITION.

(Questions 305-311.)

1. (305) "Which is the fifth petition?" "Forgive us our trespasses as we forgive those who trespass against us."

2. (306) "What does this mean?" "We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny these our petitions; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment. We will also heartily forgive and readily do good to those who sin against us."

3. What does this petition treat of? It treats of trespasses.

4. (307) "What do we understand here by our trespasses?" "All our sins. (Compare Questions 125-128.)"

5. Turn to question 123, and tell me what is sin? Sin is every transgression of the divine law.

6. Tell me from question 125 of how many kinds is sin? Two, original and actual.

7. What is original sin? Question 126. It is the utter depravity of the whole human nature which since the fall of Adam is inborn in all men.

8. And what is actual sin? Question 128. All that is done contrary to the ten commandments in thought, word and deed.

9. Tell me from question 129: What are the consequences of sin? God is thereby most deeply offended and moved to temporal and eternal punishment.

10. (308) "What do we pray for in this petition?" "That our Father in heaven would not look upon our sins, nor on their account deny these our petitions."

11. If God looked upon our sins, that is, remembered them against us, what would He have to do? He would have to punish us.

12. And if He looked upon our sins, what would He have to do with all our petitions? He would have to deny them.

13. (309) "Why is this necessary?" "Because we are worthy of none of the things for which we pray, neither have we deserved them."

14. We are worthy of none of God's gifts, as we see from Gen. 32, 10. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands."

15. We have deserved no good thing, but on account of our many sins what have we deserved? We have deserved nothing but punishment.

16. (310) "Why must we acknowledge this?" "Because we daily sin much and indeed deserve nothing but punishment."

17. What do we here acknowledge with regard to our sins? That we daily sin much.

18. How do we come to a knowledge of our many sins? By studying the ten commandments.

19. Give me a Scripture passage from which we see that we get this knowledge by the law? Rom. 3, 20. "By the law is the knowledge of sin."

20. In what three different ways is actual sin committed? In thoughts, words and deeds.

21. We have not only done what God has forbidden, but in what other way have we sinned? We have failed to do what God has commanded.

22. When we confess our sins before God, we should not only think of those sins which we know, but even of those we do not know, as we see from Ps. 19, 12. "Who can understand his errors? cleanse thou me from secret faults."

23. Yes, and we should not only confess our actual sins, but what other sin? We should also confess original sin. We are born sinners.

24. But what do we hope for when we confess our sins before God? We hope for forgiveness.

25. And we have reason to hope for forgiveness, as we see from Ps. 130, 3. 4. "If thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

26. And again Ps. 32, 5. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgression unto the Lord; and thou forgavest the iniquity of my sin."

27. Read also the passage, Micah 7, 18. 19. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

28. But how can God forgive sin when he has threatened to punish it? For whose sake is he willing to forgive sin? **For Christ's sake.**

29. What did Christ do that God should be willing to forgive sin for his sake? **He suffered and died for us.**

30. Yes, the punishment of our sins was laid upon Him. What did John the Baptist call Jesus? John 1, 29. "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world."

31. Read also 1 John 2, 1. 2. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

32. In whom do we put our confidence when we here ask God to forgive us our trespasses or sins? **We put our confidence in Jesus Christ our Savior.**

33. Now let us see how God answers this petition. Which are the two chief doctrines or the Word of God? **The Law and the Gospel.**

34. In the law God threatens to punish sin, but what does He offer us in the Gospel? **He offers us the forgiveness of sins.**

35. When we hear the Gospel preached, of what are we assured? **We are assured of the forgiveness of sins.**

36. This Gospel, or this declaration of forgiveness, comes to us not only in the public preaching, but in the word of absolution, in Baptism and in the Lord's Supper. This is God's way of answering our prayer for the forgiveness of sins. And how should we regard God's declaration of forgiveness when we hear it in the Gospel? **We should believe it.**

37. This fifth petition we might call the most important of all the seven. And why is the forgiveness of sins so necessary? **Because we can not be saved without it.**

38. Which attribute in God is it that makes Him willing to forgive sins? **His mercy.**

39. For whose sake is it possible that God should forgive sins? **For Christ's sake.**

40. How is this forgiveness declared to us? **Through the Gospel.**

41. How should we regard this declaration of forgiveness when we hear it? **We should believe it.**

42. (311) "Why do we add: As we forgive those who trespass against us?" "Because we can have no faith, and therefore also no forgiveness of our sins, if we do not also heartily forgive and willingly do good to those who sin against us."

43. What do we here promise toward those who sin against us? **We promise to forgive them.**

44. And how should we forgive them? **We should forgive them heartily.**

45. Yes, not only with the lips but from the heart, for so God has forgiven us. And if we so forgive, what will we do to those who sin against us? **We will do good to them.**

46. And how will we do them good? **We will willingly do them good.**

47. Yes, it will be a pleasure to do them good. But suppose a man is not ready to forgive, nor to do good to those who sin against him, what does that show with reference to his faith? **It shows that he has no faith.**

48. Or at least that his faith is not of the right kind, that it is dead. This kind of faith is described in James 2, 17. **"Even so faith, if it hath not works, is dead, being alone."**

49. Read also what the Savior says of the poor penitent woman, Luke 7, 47. **"Wherefore I say unto thee, her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."**

50. Repeat also Ps. 119, 32. **"I will run the way of thy commandments, when thou shalt enlarge my heart."**

51. Read also 1 John 4, 11 and 19. **"Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us."**

52. Also 1 John 3, 14. **"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."**

53. Where a man is not willing to forgive, there is no love toward his fellow man, but where there is no love toward men there is no love toward God, and where there is no love to God there is no faith and what does our question 311 say where there is no faith? **There is no forgiveness of sins.**

54. If we do not forgive one another, God will not forgive us, as we see from Matt. 5, 23-26. **"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."**

55. In Matt. 18, 28-35, we have the parable of the unmerciful servant. When he would not forgive his fellow-servant what did his Lord do to him, verse 34? **"His Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him."**

56. Read also Luke 6, 36-38. **"Be ye therefore merciful, as your Father also is merciful. Judge not and ye shall not be judged: condemn not and ye shall not be condemned: forgive and ye shall be forgiven: Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."**

LESSON 84. THE SIXTH PETITION.

(Questions 312-319.)

1. (312) "Which is the sixth petition?" **"And lead us not into temptation."**
2. (313) "What does this mean?" **"God tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor entice us into misbelief, despair, and other great shame and vice: and though we be assailed by them, that still we may finally prevail, and obtain the victory."**
3. Of what does this petition treat? **It treats of temptation.**
4. To tempt a man means to try him; to put him to the test. Temptation calls for decision on the part of him who is tested. When our first parents were tempted in the garden of Eden they had the choice between good and evil. So what does temptation ask of us? **It asks us to make a choice between good and evil.**
5. (314) "How many kinds of temptation are there?" **"Two: Temptation unto good and temptation to evil."**
6. When we are tempted to good, what choice have we? **We have the choice between doing good and not doing it.**
7. And when we are tempted to evil, what choice have we? **We have the choice between doing evil and not doing it.**
8. In every case temptation implies a choice, and a choice is a matter of the will. So when we are tempted, what power of the soul is appealed to? **The will.**
9. You can not compel a man to do either good or bad. When he does either good or bad, how does he do it? **He does it of his own will.**
10. (315) "Who tempts us unto good?" **"God; for He often tries our faith in order to strengthen it."**
11. That God tries, or tempts us to do good, we see from Ps. 139, 23.24 **"Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting."**
12. Here the psalmist asks God to search and try him, to see if there be any wicked way in him. Read Isa. 26, 16. **"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them."**
13. So we see that trouble drives us to God. According to this passage, when do men pour out a prayer? **When God's chastening is upon them.**
14. In Gen. 22, 1, it is expressly stated that God tempted Abraham. Read the passage. **"It came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."**
15. What strange command did God give Abraham with reference to his only son Isaac? V. 2. **"He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."**

16. This was to be a trial of Abraham's faith, and he stood the trial. He was willing to offer up his son as a sacrifice. This we see from the 12th verse of the same chapter: **"He said, Lay not thine hand upon the lad, neither do thou anything unto him; for now, I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."**
17. Now let us see from the New Testament a case where the Savior put one of his disciples to the test as to his faith. Read John 6, 5.6. **"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do."**
18. According to question 315, what is God's intention when he tempts or tries our faith? **He does it in order to strengthen it.**
19. Why is our right arm, as a rule, stronger than the left? **Because we use it more.**
20. Exercise keeps our limbs healthy and strong, and so our faith needs exercise to keep sound and well. Every time we decide in favor of that which is good, we become stronger in faith and love; in patience and humility. But there is not only a temptation to good, but what other temptation? **Temptation to evil.**
21. (316) "Who tempts us to evil?" **"The devil, the world, and our flesh; for they entice us to sin."**
22. God tempts us to good. He never tempts us to evil as we see from James 1, 13. **"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."**
23. God is perfect and holy, and He would have us to be as He is, as He says Lev. 19, 2. **"Ye shall be holy: for I the Lord your God am holy."**
24. God is holy, but who was the first to sin? **Satan.**
25. And now that he became a sinner, what does he try to get us to do? **He tries to get us to sin.**
26. How did Adam and Eve come to sin? **They were tempted by the devil.**
27. And the devil still tries to deceive men into sin, as we see from 1 Peter 5, 8. **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."**
28. Judas Iscariot, one of the Lord's disciples, betrayed his master. How did he come to do this? Read John 13, 2. **"Supper being ended, the devil having now put into the heart of Judas Iscariot Simon's son, to betray him" . . .**
29. How did Judas get this wicked thought? **Satan put it into his heart.**
30. And after he had betrayed his Master, Satan again tempted him to believe that there was no forgiveness, no help for him, and what did he do in his despair? **He went and hanged himself.**
31. This we see from Matt. 27, 3-5. **"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."**

32. Now read 1 Chron. 21, 1. **"Satan stood up against Israel, and provoked David to number Israel."**

33. David, out of pride, set about to number the people and thus to glory in his military strength. Who provoked, or tempted him to do this? **Satan did it.**

34. According to Luther's explanation in the Catechism, to what does the devil entice us? **To misbelief, despair, and other great shame and vice.**

35. But according to question 316, who helps the devil in this? **The world and our flesh.**

36. By the world, we here mean the wicked people in the world. When Satan tempted Joseph to commit adultery, through whom did he do it? **Through Potiphar's wicked wife.**

37. By the world is also meant the things that are in the world, such as money, pleasure, honor, etc. Why did Judas betray his Master? **He did it for money.**

38. So what did Satan use as a means to tempt Judas to betray the Lord? **He used money.**

39. So he may use even poverty, sickness, and misfortune as a means to tempt men to fall from the faith into despair. But especially does he use wicked people to accomplish his evil designs, as we see from Matt. 18, 7. **"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."**

40. Peter denied his Master in the palace of the high priest. Let us see from Matt. 26, 69.70, how he came to do it. **"Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest."**

41. Whom did the devil use as an instrument to frighten Peter into this great sin? **He used a damsel, a woman.**

42. Read James 4, 4. **"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."**

43. But not only the world is in league with Satan in tempting us to sin, but what else does he use? **He uses our flesh.**

44. By the flesh is meant our own evil hearts, for we are conceived and born in sin, and have a natural inclination to wickedness. Read in this connection James 1, 14. **"Every man is tempted, when he is drawn away of his own lust, and enticed."**

45. (317) "How is it therefore to be understood, when we say: Lead us not into temptation?" **"We pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor entice us into misbelief, despair, and other great shame and vice."**

46. We ask here first that God would guard and keep us from temptation; that is, that He would not allow us to be tempted above what we are able to bear, for if He did, what would be the result? **We would fall into misbelief, despair and other great shame and vice.**

47. (318) "Can we here on earth ever become entirely free from temptation?" **"We cannot, and hence also pray: 'Though we be assailed by them, that we may finally prevail and obtain the victory.'"**

48. We have seen how inevitable it is for us to be tempted. But none of us could ever stand in temptation by our own power; hence, what should we ask God to do? **We should ask God to guard and keep us when we are tempted.**

49. Repeat 1 Peter 5, 8.9. **"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."**

50. When we are tempted, we should flee to God for help, but we should also faithfully use the means which God gives us to resist the devil, and this is especially the Word of God. Satan tempted our Lord in the wilderness. How did our Savior meet him? Matt. 4, 4. **"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."**

51. And again the 7th verse of this chapter. **"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."**

52. And the 10th verse. **"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."**

53. Jesus met every temptation by a quotation from Scripture. God's word is the best weapon to use against temptation. Let us be watchful and never imagine we are out of danger. So the Savior admonishes us Matt. 26, 41. **"Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."**

54. (319) "How does God therefore answer this our prayer?" **"By keeping us through His power and grace from temptation, or by sustaining us when tempted."**

55. So He answers this petition in how many ways? **He answers it in two ways.**

56. What is the first? **He keeps us from temptation.**

57. What is the second? **He sustains us in temptation.**

58. Read 1 Peter 1, 5. **"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."**

59. Also 1 Cor. 10, 13. **"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."**

60. Repeat James 4, 7. **"Resist the devil and he will flee from you."**

61. Now let us see how the apostle describes the true Christian in this spiritual warfare of temptation. Eph. 6, 10-17. **"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."**

LESSON 85. THE SEVENTH PETITION.

(Questions 320-324.)

1. (320) "Which is the seventh petition?" **"But deliver us from evil."**
2. (321) "What does this mean?" **"We pray in this petition, as in a summary, that our Father in heaven would deliver us from every evil of body and soul, property and honor; and finally when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven."**
3. What is the subject of this petition? **It treats of evil.**
4. (322) "What do we here understand by evil?" **"Everything that is harmful to us."**
5. (323) "What do we therefore pray in this petition?" **"We pray in this petition, as in a summary, that our Father in heaven would deliver us from every evil of body and soul, property and honor."**
6. Which petition is this in the Lord's Prayer? **It is the last petition.**
7. What does Luther in the Catechism call this petition? **He calls it a summary.**
8. That is, in this petition we sum up everything that we have asked for in all the others, whatever may be troubling us, whatever we need for body or soul, for time and eternity. If we are delivered from evil, then all our wants are met, then we are perfectly happy. Now there are various kinds of evil which are spoken of in Luther's explanation. Which is the first? **Evil of body.**
9. When the children of Israel journeyed through the wilderness which bodily evils were they troubled with? **They suffered hunger and thirst.**
10. When the multitude had remained with Jesus three days to hear his preaching and see his miracles, what were they in want of? **They were in want of food.**
11. What were the poor people who flocked to the Savior for help suffering from? **They were suffering from all manner of diseases.**
12. Can you mention some of these diseases? **Some were sick with the palsy, some had leprosy, some were blind, lame, dumb and some were possessed with evil spirits.**
13. Now mention some of the things which we include among bodily evils. **Hunger, thirst and sickness.**
14. But what other evils are there besides those which affect the body? **Evils of the soul.**
15. When Jacob was told that an evil beast had devoured his son Joseph, how did he feel about it? **It troubled him. He grieved over it.**
16. Yes; his soul was sorrowful, so much so that he thought it would kill him. Can you mention an instance from the life of the Savior where He speaks of the sorrow of His soul? **In the Garden of Gethsemane. He said, "My soul is exceeding sorrowful, even unto death."**
17. When David heard of the death of Absalom, how did he feel about it? **He was very much troubled and lamented over it.**
18. So what do we mean by evil that affects the soul? **All kinds of worry and trouble.**

19. What is the third kind of evil from which we ask to be delivered? **Evil to property.**
20. When a man has a house as his property, how might he lose it? **It might burn down.**
21. How did many people in the Miami Valley lose their property last year? **It was destroyed by the flood.**
22. How do many people lose their money, jewelry, or other valuable property? **It is stolen.**
23. How do people often lose their hogs and cattle? **They die of disease.**
24. So what evil things may befall us as regards our property? **Fire, water, theft, disease among cattle, and the like.**
25. What is the fourth kind of evil that we ask to be delivered from? **Evil to our honor.**
26. By honor we here mean good name and reputation. When the wicked wife of Potiphar accused Joseph before her husband, what injury did she do to him? **She slandered him.**
27. When Jesus stood before Pilate, what false accusation did the Jews bring against Him? **They said He stirred up the people and urged them not to pay tribute.**
28. What injury did they do to the Savior by this false accusation? **They slandered Him.**
29. And slander is the worst kind of injury; for a good name is more precious than money or goods. Now from all this evil of body and soul, property and honor, we pray God to deliver us. Repeat Job 5, 19.
"He shall deliver thee in six troubles; yea, in seven shall no evil touch thee."
30. Job, himself, is a good example of how men are troubled with evil. What evil did he suffer in his property? **His cattle were stolen.**
31. And what trouble did he suffer in his body? **He was visited with disease.**
32. And what other sad affliction came over him? **His children were killed.**
33. And how did God deliver him from such evils? **He was restored to health. God gave him more wealth than he had before, and He even blessed him with other children.**
34. Read Ps. 91, 14-16. **"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation."**
35. So what do we ask to be delivered from in this seventh petition, according to Luther's explanation in the Catechism? **From every evil of body and soul, property and honor.**
36. (324) "What belongs to this as last and chief part?" **"That God 'finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.' "**
37. What hour is here meant by "our last hour?" **The hour of death.**
38. So long as we are in the world we can not expect to be entirely free from evil, for what does the Catechism here call this world? **A vale of tears.**
39. Why is the world here called a vale of tears? **Because there is so much weeping in it.**
40. And what causes this weeping? **All kinds of suffering, trouble, pain and death.**

41. What has made the world such a vale of tears? **Sin.**
42. What blessed hope have we in reference to this vale of tears? **That God will take us from this vale of tears.**
43. Where do we expect Him to take us? **To Himself in heaven.**
44. What kind of a place is heaven? **A place of happiness.**
45. What did the Savior say to the malefactor on the cross, who asked Him: "Lord, remember me when Thou comest into Thy kingdom"? **"This day thou shalt be with me in paradise."**
46. What became of poor Lazarus when he died? **He was carried by the angels into Abraham's bosom.**
47. What kind of end then do we ask for in this petition? **We ask for a blessed end.**
48. Who alone can have a blessed end, that is, die a happy death? **Only he who dies in the faith of Jesus.**
49. Repeat Acts 14, 22. **"We must through much tribulation enter into the kingdom of God."**
50. Also Rom. 7, 24.25. **"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."**
51. Also 2 Tim. 4, 18. **"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."**
52. Read also what aged Simeon said, Luke 2, 29-32. **"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."**
53. Simeon was ready to die when he had seen the Savior. So we, when we believe on Him, are happy at the thought that we shall at last see Him and be with Him in whom we believe and whom we love. And when will this be? **When we die.**

LESSON 86. THE CONCLUSION.

(Questions 325-332.)

1. How do we divide the Lord's Prayer? **Into three parts: the introduction, the seven petitions, and the conclusion.**
2. (325) "What is the conclusion?" **"For thine is the kingdom, and the power, and the glory forever and ever. Amen."**
3. (326) "What is the meaning of this conclusion?" **"We therein express our confident assurance that our Father in heaven can and will hear our prayer."**
4. If God is to hear and answer our prayers, He must have both the power and the willingness to do so. What do we say in this conclusion about God's power? **We say, "Thine is the power."**
5. What power has God? **God has all power.**
6. What do we call God because He has all power? **We call Him almighty.**
7. And because He is almighty, what is He able to do in reference to our prayers? **He is able to answer them.**
8. Let us remember this, children, we can never ask anything which is more than God can give. But in order to hear and answer our prayers, what else must there be on the part of God besides power? **There must also be willingness.**

9. What is the very first thing which we say of God in this conclusion? **We say, "Thine is the kingdom."**
10. What is the kingdom of God here on earth? **The church is the kingdom of God.**
11. And who is King in this kingdom of God, the Christian church? **Jesus Christ is King.**
12. How are we made members of this spiritual kingdom? **By faith.**
13. What may subjects expect from their King? **They may expect protection and help.**
14. Because we are His dear children, and He is our dear Father, how is God disposed toward us? **He is kindly disposed toward us.**
15. Yes, and that means that He has the willingness to hear and answer our prayers.
16. (327) "In what word is all this briefly comprehended?" **"In the single word, Amen.'"**
17. (328) "What does Amen mean?" **"That I should be certain, these our petitions are acceptable to our Father in heaven and heard by Him; for He Himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so."**
18. What accordingly should I be certain of? **That these, our petitions, are acceptable to our Father in heaven and heard by Him.**
19. In question 328, there are two reasons given for this. Which is the first? **He Himself has commanded us so to pray.**
20. Who taught us the Lord's Prayer? **The Lord Jesus Himself.**
21. These are the very things which God our heavenly Father through Christ told us to ask for. If we had simply ourselves thought of these things, we might be in doubt as to whether God is willing to give them, but why is there no room now for any such doubt? **Because He Himself taught us to ask for these things.**
22. Yes. He certainly would not tell us to ask for things which He does not intend to give us. But in question 328 there is another reason given why these our petitions are acceptable to our Father in heaven and heard by Him; what is it? **Because He has promised to hear us.**
23. When God promises a thing, why can we depend on it? **Because He is truthful. He never tells a lie.**
24. Can you repeat a Scripture passage in which this is clearly stated? Heb. 6, 18. **"It is impossible for God to lie."**
25. (329) "Why do you accordingly conclude the Lord's Prayer with the word Amen?" **"That I should be certain these our petitions are acceptable to our Father in heaven and heard by Him."**
26. Turn to 2 Cor. 1, 20, and read it. **"All the promises of God in him are yea, and in him Amen, unto the glory of God by us."**
27. What are we to be certain of? **That these our petitions are acceptable to God our Father in heaven and heard by Him.**
28. (330) "How can we have this assurance?" **"God Himself has commanded us so to pray, and has promised to hear us."**
29. Turn to Matt. 6, 9, and let us see how God, through Christ, commands us thus to pray. **"After this manner therefore pray ye, Our Father which art in heaven, Hallowed be thy name."**
30. Also Luke 11, 2. **"He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth."**

31. Now let us also hear some of the promises with reference to prayer. Read John 16, 23, the second sentence. **"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name: He will give it you."**
32. Also Ps. 50, 15. **"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."**
33. Also John 14, 13. **"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."**
34. (331) "Does God always hear believing prayer?" **"Yes, but according to His wisdom and in His own good time."**
35. What kind of prayer does God hear? **He hears believing prayer.**
36. That is, He hears prayer that is offered in true faith. This we see from Mark 11, 24. **"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."**
37. According to the answer to question 331, how does God answer our prayer? **According to His wisdom and in His own good time.**
38. God knows better than we do what is for our good. Children often ask their parents for things that are not good for them. In this case, what would a father or mother do? **They would not give their children what is not good for them.**
39. And so God does with us. If we ask for something that God knows is not for our good, He does not give us this, but something else that is for our good. So in all our petitions we should submit to God's will, as we see from 1 John 5, 14. **"This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us."**
40. Now let us hear some of the precious promises that God has given concerning prayer. Read Isa. 65, 24. **"It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."**
41. Again Matt. 18, 19. **"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."**
42. Again Ps. 145, 18. 19. **"The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."**
43. Read also James 5, 16-18. **"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit."**
44. In the case of the Apostle Paul we see how God sometimes does not give exactly that which His children ask for. Read 2 Cor. 12, 7. 8. **"Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me."**
45. God sent upon the apostle some special affliction which troubled him a great deal. He asked God to take away this affliction, but instead of taking it away from him, what answer did God give the apostle? Verse 9, the first sentence. **"He said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness.'"**

46. God hears our prayers not only according to His own wisdom, but what other condition does question 331 mention? **In his own good time.**
47. At the marriage of Cana the mother of Jesus called His attention to the fact that they lacked wine, expecting, of course, that He would help at once. But what answer did Jesus give? John 2, 4. **"Jesus said unto her, 'Woman what have I to do with thee? mine hour is not yet come.'"**
48. When the Syrophoenician woman came to Jesus, asking that He should heal her poor daughter who was vexed with a devil, did the Savior answer her at once? (Matt. 15, 21-28). **No. He made her wait.**
49. (332) "Why does God often long delay His help?" **"In order to exercise and strengthen us in the Word and faith, in patience and in hope."**
50. So God has a purpose in making us wait for the answer to our prayer. What is this purpose? **He wants to exercise and strengthen us in His Word and faith, in patience and hope.**
51. And when we are made to wait, we should do just as the poor woman mentioned above did, what was that? **She kept right on praying.**
52. This we see from Rom. 12, 12. **"Rejoicing in hope; patient in tribulation; continuing instant in prayer."**
53. Now read Lament. 3, 26, 31-33. **"It is good that a man should both hope and quietly wait for the salvation of the Lord. For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men."**
54. Read also Isa. 54, 7. 8. **"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."**
55. Also John 5, 17-19. **"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee."**

LESSON 87. THE SACRAMENTS IN GENERAL.

(Questions 333-339.)

1. (333) "What is the fourth chief part of the Catechism?" **"The sacrament of Holy Baptism."**
2. According to this answer, what is Baptism? **Baptism is a sacrament.**
3. (334) "What is a sacrament"? **"A sacrament is a holy rite instituted by Christ Himself, whereby with visible means the treasures of the Gospel are offered, given and sealed to us."**
4. A rite is an act. What kind of act is a sacrament? **A sacrament is a holy act.**
5. The word sacrament already indicates this. What adjective does this word remind you of? **The adjective sacred.**
6. What kind of thing is a sacred thing? **It is a holy thing.**

7. Yes, not something common and ordinary, but something extraordinary and special. By whom were these holy rites, or acts, instituted? **They were instituted by Christ Himself.**
8. They are, then, not human, but of what origin? **They are of divine origin.**
9. How should we regard anything that Christ has given us? **We should regard it as holy, as important.**
10. What is offered, given and sealed to us by the sacraments? **The treasures of the Gospel.**
11. What is a treasure? **A treasure is something valuable.**
12. Mention some valuable things which you would regard as treasures. **Money, diamonds, jewelry.**
13. Yes; how are these things regarded among men? **They are regarded as valuable, precious.**
14. And yet there are things more valuable than money or jewels. What kind of treasures are offered, given and sealed to us in the sacraments? **The treasures of the Gospel.**
15. What is the Gospel? (Question 137.) **The Gospel is the glad tidings that Jesus Christ has saved us from our sins, and through faith makes us forever blessed.**
16. Concerning whom does the Gospel tell us? **It tells us concerning Christ.**
17. What does it tell us concerning Christ? **It tells us that He saved us from our sins.**
18. Now, what is God willing to do with our sins, since Christ died for us? **He is willing to forgive them.**
19. Children, this forgiveness of sins is one of the treasures of the Gospel. Why should we regard the forgiveness of sins as a treasure? **Because it is something very valuable, very precious.**
20. Now tell me, again from question 137: What else does the Gospel do? **Through faith it makes us forever blessed.**
21. Yes, eternal happiness, everlasting life, is one of the treasures of the Gospel. And why should we regard everlasting life as a treasure? **Because it is something very precious.**
22. Forgiveness of sins and everlasting life are the treasures offered, given and sealed to us in the sacraments. But when God deals with us He uses certain means or instruments. How does He preserve our bodily life? **Through food, drink and clothing.**
23. How does He restore our bodily health when we are sick? **Through medicine.**
24. So God uses means when He wants to give us spiritual blessings. What kind of means does He make use of in the sacraments? **He makes use of visible means.**
25. What is a visible thing? **Something that we can see.**
26. You have seen me baptize a child in church. What is the outward, or visible, thing in Baptism? **Water.**
27. What are the outward, or visible, things in the other sacrament of the New Testament, the Lord's Supper? **Bread and wine.**
28. What does God offer, give and seal to us by these visible means in the sacraments? **The treasures of the Gospel.**
29. Repeat Tit. 3. 5. **"Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost."**
30. How has God saved us according to this passage? **By the washing of regeneration.**

31. That is, by Baptism; for in Baptism God offers and gives us the forgiveness of sins and eternal life. But He not only offers and gives us these things in the sacraments, but what else does He do? **He seals them.**

32. A seal is an outward sign, by which a thing is marked as genuine. Repeat Rom. 4, 11. **"He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them."**

33. God made a covenant with Abraham, and what did he give him as a sign of this covenant? **He gave him the sign of circumcision.**

34. So God gives us the sacraments as outward marks, or seals, of the fact that He has forgiven our sins, that He is our dear Father, and that He will at last take us to Himself in heaven. No deed nor any valuable document is considered genuine or valid until the one who gives it fixes his seal upon it. What are the visible signs, or seals, which God adds to his promise of grace and eternal life? **The sacraments.**

35. Repeat 1 Joh. 5, 8. **"For there are three who bear witness, the Spirit, and the water, and the blood: and these three agree in one."**

36. God has three ways of dealing with us here on earth. Through the Word of God, which was given by his spirit, through water in Baptism, and through blood in Communion. Where does He deal with us through water? **In Baptism.**

37. And again He deals with us through blood, that is, in the Holy Communion. What are Baptism and the Lord's Supper? **They are sacraments.**

38. (335) "What makes it a sacrament?" **"That it be administered in accordance with the institution of Christ."**

39. How must the sacraments be administered or used? **According to the institution of Christ.**

40. We must add nothing to, and take nothing from, these sacred acts; but leave them just as Christ gave them to us. And when we use them just as Christ gave them to us, what are they? **Then they are sacraments.**

41. (336) "Does faith also belong to this?" **"Faith belongs not to the essence, but to the salutary use, of a sacrament."**

42. Our faith does not make or unmake the sacrament. When I offer to a beggar a dollar, and he refuses to take it because he thinks it counterfeit, does his thinking so make the dollar counterfeit? **No, it does not.**

43. Our faith or unbelief does not add anything to, nor take anything from, the sacraments. But in what sense does faith belong to the sacraments? **It belongs to their salutary use.**

44. When the tramp refuses to take my dollar, because he thinks it counterfeit, what effect has his unbelief? **It deprives him of the gift.**

45. What is necessary on our part if we would have the blessings of the sacraments? **We must have faith.**

46. Repeat Rom. 3, 3. **"What if some were without faith? shall their unbelief make the faith of God without effect?"**

47. Read also Mark 16, 18. **"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."**

48. (337) "How many kinds of sacrament are there?" **"Two: sacraments of the Old and sacraments of the New Testament."**

49. (338) "Which were the sacraments of the Old Testament?" **"Circumcision and the Paschal Lamb, or Passover."**
50. Read Gen. 17, 10. **"This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised."**
51. In Exodus 12, we have a description of the institution of the passover. What great event in the history of Israel did this sacrament celebrate? **The deliverance from the bondage of Egypt.**
52. Read Heb. 10, 1. **"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."**
53. In the Old Testament, these sacraments prefigured the blessings which are so richly bestowed on us in the New. Read Col. 2, 11. 12. **"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."**
54. Read also 1 Cor. 5, 7. **"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."**
55. (339) "Which are the sacraments of the new Testament?" **"Holy Baptism and the Lord's Supper."**
56. How many sacraments were there in the Old Testament? **Two.**
57. And how many are there in the New? **Also two.**
58. The Roman Catholic church teaches that there are seven sacraments: baptism, confirmation, penance, marriage, ordination to the priesthood, holy communion and extreme unction. Which of these are really sacraments? **Baptism and Holy Communion.**

LESSON 88. WHAT IS BAPTISM?

(Questions 340-347.)

1. Of what does the fourth chief part of the Catechism treat? **It treats of Holy Baptism.**
2. (340) "What is Baptism?" **"Baptism is not simply water, but it is the water comprehended in God's Command and connected with God's Word."**
3. With what do we baptize? **We baptize with water.**
4. What then is the outward visible element in Baptism? **It is water.**
5. But is Baptism simply water? **No, it is not simply water.**
6. (341) "Why is Baptism not simply water?" **"Because it is the water comprehended in God's Command and connected with God's Word."**
7. So what is found in connection with the water of Baptism? **The command and Word of God.**
8. (342) "How manifold is the Word of God connected with Baptism?" **"Twofold: the word of command, and the word of promise."**
9. So what word are we to consider first? **The word of command.**

10. (343) "Which is the word of command?" **"That which Christ, our Lord, speaks in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**
11. (344) "Who, according to this, is the author of Holy Baptism?" **"Our Lord Jesus Christ."**
12. Who gave this command: "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost?" **Jesus Christ, our Savior.**
13. Where is this command recorded? **In the last chapter of Matthew.**
14. What great man was the forerunner of Christ? **John the Baptist.**
15. Why was he called "the Baptist?" **Because he baptized.**
16. Read Luke 3, 2. 3. **"The Word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."**
17. John preached and baptized, telling people to prepare for the coming of Christ by true repentance. When the Savior came, He commanded all nations to be baptized in the name of the triune God. To whom did He give this command? **To his apostles.**
18. (345) "Who is to administer Baptism?" **"As a rule the rightly called ministers of the Church."**
19. The Savior gave this command to his apostles, but of course it was not to be confined to them personally. Who was to preach and baptize after them? **The ministers of the Gospel.**
20. Our answer 345 says, "As a rule the rightly called ministers of the church." What does this expression "as a rule" imply? **It implies that there are exceptions to this rule.**
21. Yes, there are circumstances in which other Christians besides ministers of the Gospel might baptize. When might this be allowed? **In case of necessity, when a child is in danger of death, and no minister can be obtained.**
22. But the rule is that only ministers should baptize, for they are called for this purpose. Repeat what the apostle says 1 Cor. 4, 1. **"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."**
23. Read 1 Peter 2, 9. **"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."**
24. All Christians are kings and priests unto God, and have a right to the means of grace; but, as a matter of order, only those should publicly administer these means who are rightly called to do so. In Exodus 4, 25, we read that Zipporah, the wife of Moses, circumcised her son. So, in case of necessity, who may administer Baptism? **Any Christian.**
25. Yes, the father, or the grandfather of the child, or any Christian present. There is a form for such an emergency baptism given in the appendix to our hymn book. But to whom should such an emergency baptism be reported? **It should be reported to the minister.**
26. Yes, in order that he may examine and see whether the child has been properly baptized, and, if so, may record such baptism in the church records. Should he baptize such a child over again? **No, he should not.**
27. (346) "What constitutes Baptism?" **"That a person be sprinkled with, or immersed in, water in the name of the Father, and of the Son, and of the Holy Ghost."**

28. What are we to use in Baptism? **We are to use water.**
29. What kind of water must be used? **Any kind of water.**
30. In what outward manner is the water to be applied? **The person may be sprinkled with water or immersed in it.**
31. The Baptist sects insist that immersion is the only proper mode of Baptism. But they are mistaken in this. The word "Baptize" means any application of water, whether it be washing, pouring, sprinkling, or immersion, as we see from Mark 7, 4. **"And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables."**
32. Here the word "baptize" is used for washing. Read Acts 22, 16. **"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."**
33. Here Baptism is spoken of as a washing. Read also Heb. 10, 22. **"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."**
34. Here the word "Baptize" is used for sprinkling. Read also Tit. 3, 5. 6. **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ, our Savior."**
35. Here also Baptism is called a washing. Read also Ezek. 36, 25. **"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."**
36. Here the word "baptize" is used for sprinkling. Baptize means any application of water. In whose name is the water to be applied in Baptism? **In the name of the Father, and of the Son, and of the Holy Ghost.**
37. (347) "What does it mean to baptize in the name of the Father, and of the Son, and of the Holy Ghost?" **"It means, by Baptism to bring a person into blessed communion with the Triune God."**
38. In whose name are we to be baptized? **In the name of the triune God.**
39. When we are baptized in the name of the triune God, we are brought into communion with Him. Let us look at this word "communion." By omitting the first syllable, what word is formed? **The word "union."**
40. With whom are we united by baptism? **We are united with God.**
41. Yes, we are brought to Him, and made His. By our natural birth we are not in communion with God, for how are we conceived and born? **We are conceived and born in sin.**
42. And how are we brought into communion with God? **Through baptism.**
43. What kind of communion is this called? Question 347. **It is called a blessed communion.**
44. Yes, because when we are brought to God and made His own, He blesses us, and we are happy. In the third article of the creed, what do we confess concerning this communion? **I believe in the Holy Christian Church, the communion of saints.**
45. The Church is the communion of saints. To be a member of the Church is to be in communion with God and all believers. And how are we brought into this communion? **Through Baptism.**

46. Since when, then, are you children members of the Church? **Since we were baptized.**
47. Repeat Gal. 3, 26. 27. **"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."**
48. What is here said of our baptism? **We are baptized into Christ.**
49. And what is said is the result of baptism? **Those of us who have been baptized into Christ have put on Christ.**
50. And having put on Christ by faith in Baptism, whose children are we? **We are all the children of God.**

LESSON 89. WHO SHOULD BE BAPTIZED?

(Questions 348-349.)

1. (348) "Who should be baptized?" **"All men that are not already baptized: adults unto the sealing of their faith, after they have learned to know their Savior; children, that faith be kindled in them."**
2. What is the subject of this question? **Who should be baptized?**
3. This answer tells us to whom the sacrament of baptism is to be administered. When the Savior gave his disciples command to baptize, whom did He say they should baptize? **All nations.**
4. How is this expressed in the first two words of our answer 348? **All men.**
5. What is added to these two words by way of explanation? **All men that are not already baptized.**
6. Accordingly, how often is baptism to be administered to a person? **Only once.**
7. What two kinds of persons are mentioned in our question? **Adults and children.**
8. Whom do you mean by adults? **Grown people.**
9. For what purpose are adults to be baptized? **Unto the sealing of their faith.**
10. When grown people that have not been baptized in their infancy are to be baptized, they should first have faith and confess it. When they hear the word of God and believe it, what object is there in baptizing them; what effect is their baptism to have? **It seals their faith.**
11. To seal a thing is to confirm it; to strengthen and establish it. What does our answer further say of adults besides that they are to be baptized unto the sealing of their faith? **This is to be done after they learn to know their Savior.**
12. How may they learn to know their Savior? Where has the Savior revealed Himself unto us? **In His Word, the Holy Scriptures.**
13. And whom may men learn to know by hearing this Word, or reading it? **They may learn to know their Savior.**
14. Yes, and to believe on Him. And when such people are afterward baptized, what effect has Baptism on their faith? **It strengthens and confirms it.**
15. But what other people are mentioned in question 348, besides adults, or grown people? **Children.**
16. What is here said about children? **They should be baptized, that faith may be kindled in them.**

17. In his baptismal command the Savior says: "Go ye and make disciples of all nations by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Accordingly, how are men to be made disciples of the Savior? **By baptizing them.**
18. What effect is Baptism to have on children, according to our question 348? **Through it faith is to be kindled in children.**
19. Repeat Matt. 28, 19. **"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**
20. Read also Isa. 54, 10. **"The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."**
21. The covenant of God's peace is to be firmer even than the hills and mountains. Where does God make this covenant with us? **In Baptism.**
22. Read 2 Tim. 2, 13. **"If we believe not, yet he abideth faithful: he cannot deny himself."**
23. God never breaks his part of the baptismal covenant, even if we do. So there is no need of a new covenant. We only need to return in true repentance to the covenant which we have broken by sin. And if we return, what does this passage say we shall find with reference to God? **That He is faithful; that He cannot deny Himself.**
24. So there is no need of a new covenant, another Baptism; but if we have departed from the covenant and broken it, what is necessary on our part? **That we return to it. That we repent and come back to God.**
25. (349) "How do we prove that children are also to be baptized? What is the first proof offered?" **"Christ commanded to baptize all nations, and to these also belong the children."**
26. It is true, Christ nowhere commanded to baptize children, but did He anywhere command to baptize women? **No, He did not.**
27. Did He anywhere command to baptize men? **No, he did not.**
28. But what did He command? **He commanded to baptize all nations.**
29. And of what is a nation composed? **It is composed of men, women and children.**
30. What is the second proof offered for the Baptism of children? **"Children also must be regenerated, if they are to be saved."**
31. What does the Savior say John 3, 5. 6. **"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."**
32. What does the Savior here say must be done if a man is to enter into the Kingdom of God, that is, if he is to be saved? **He must be born again.**
33. By his natural birth he is not fit for the kingdom of God. And this applies to our children. What is their natural condition from a moral and spiritual point of view? **They are sinners.**
34. What sin do little children bring with them when they are born? **Original sin.**
35. On this account they have need of being born again. And how is this brought about? What does St. Paul call Baptism? Tit. 3, 5. **He calls it the washing of regeneration.**

36. So children need Baptism in order that they may be born again. Repeat Heb. 11, 6. **"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."**
37. Without faith our children cannot be pleasing to God. But how is faith kindled in children? **Through Baptism.**
38. What is the third reason here given why children should be baptized? **"Christ explicitly commanded that we should suffer the little children to come unto Him."**
39. Let us hear what the Lord Jesus says, Mark 10, 14. **"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."**
40. How can we bring little children to the Savior? **When we have them baptized.**
41. But some people ask: What good will it do to baptize little children; they can not believe. But what does the Savior say Matt. 18, 6? **"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."**
42. Here the Savior speaks of little ones that believe on Him. So little children can have faith, and can enjoy the benefits of Baptism. What is the fourth reason here given why children should be baptized? **"In the New Testament, Baptism has taken the place of Old Testament circumcision."**
43. Read Col. 2, 11. 12. **"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."**
44. So Baptism takes the place of which Old Testatment sacrament? **It taketh the place of circumcision.**
45. Read Gen. 17, 12. **"He that is eight days old shall be circumcised among you, every man child in your generations he that is born in the house, or bought with money of any stranger which is not of thy seed."**
46. How old were children when they were circumcised in the Old Testament? **They were eight days old.**
47. If then in the Old Testament children were taken into the church at the age of eight days, what may we conclude with reference to children in the New Testament? **They also should be received into the church.**
48. And how may they be received into the church? **Through Baptism.**
49. What is the fifth reason given for the Baptism of Children? **"The Apostles baptized entire families, assuredly then also children."**
50. Let us see some examples of this. Read Acts 16, 15. **"When she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."**
51. This was the family of Lydia, who lived in the city of Philippi. Now let us see another example which took place in this same city. It is recorded in the 33rd verse of the same chapter. **"He took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."**

52. This was the jailor at Philippi. Now read 1 Cor. 1, 16. **"I baptized also the household of Stephanas: besides I know not whether I baptized any other."**
53. From these examples we see that it was the custom of the Apostles to baptize whole families, and whom did this include? **It included the children.**
54. What should we therefore also do? **We should baptize children.**

LESSON 90. SPONSORS AND CONFIRMATION.

(Question 350.)

1. We have seen that children should be baptized. But they cannot come to Baptism themselves. What do we call those persons who bring a child to Baptism? **We call them sponsors.**
2. What else are they sometimes called in view of the fact that they stand in the place of parents before God? **They are called God-parents.**
3. (350) "What then have sponsors to do in connection with Baptism?" **"They are to be witnesses of the Baptism, confess the faith in the name of the infant, and help to care for its Christian training."**
4. What is the first thing that sponsors have to do? **They are to be witnesses of the Baptism.**
5. Who can testify that you were baptized? **My sponsors.**
6. Why are they able to testify to your Baptism? **Because they were present when I was baptized.**
7. Baptism is a very important act. And all important acts should be performed in the presence of witnesses. So the Savior Himself says, Matt. 18, 16. **"That in the mouth of two or three witnesses every word may be established."**
8. How many witnesses does the Savior here mention? **Two or three.**
9. Repeat 1 Cor. 14, 40. **"Let all things be done decently and in order."**
10. So important a thing as Baptism should be done with due solemnity, and there should be witnesses. There should be decency, and order among us in all things, and especially in so sacred a thing as Baptism. What else have sponsors to do besides witness the Baptism? **They are to confess the faith in the name of the infant.**
11. Why does a child at its Baptism need some one to answer for it? **Because it cannot answer for itself.**
12. And who answers for the child at its Baptism? **The sponsors.**
13. When a person is to be baptized he is asked to renounce, or give up, the service of the devil and all his works and all his ways. An infant cannot make such a renunciation for itself; so who answers in its name? **Its sponsors.**
14. But when a person is baptized he is to make confession of his faith in the triune God. An infant cannot make such confession, so who is to make the confession for it? **Its sponsors.**
15. When a person is baptized he is to promise to serve God by a truly godly and Christian life. An infant cannot make such a promise, so who is to speak in its name? **Its sponsors.**

16. There is a similar arrangement in our civil courts. When orphan children are dealt with, who represents them in court? **Their guardians.**
17. The guardians represent a minor child before the law, and how are the answers and promises of the guardian regarded? **They are regarded as valid and binding.**
18. So how should the answers and promises of the sponsors in Baptism be regarded? **They should be regarded as valid and binding.**
19. What is the third thing which sponsors are required to do in connection with the Baptism of a child? **They are to care for its Christian training.**
20. Who is first of all responsible for the Christian training of a child? **Its parents.**
21. But should the parents die, or neglect their duty in regard to the Christian training of a child, upon whom does this duty then fall? **Upon the sponsors.**
22. So you see that sponsors assume a solemn duty. What kind of persons then should be chosen as sponsors? **Honest, reliable, Christian persons.**
23. Yes, people who themselves have the faith that they confess for the child, and who can be relied on to fulfill the solemn promise which they make at the Baptism of the child. What did your sponsors solemnly renounce in your name at your Baptism? **They renounced the devil and all his works and ways.**
24. What faith did they in your name confess? **They confessed the Christian faith.**
25. What kind of life did they promise that you should lead? **They promised that I should lead a Christian life.**
26. Are you satisfied with this confession and promise which your sponsors made in your name? **Yes, I am satisfied with it.**
27. Your parents have taught you the five chief parts of Christian doctrine. Or if they did not do this themselves, where did they send you that you might learn God's Word? **They sent me to Sunday-school.**
28. And to whom else did they send you in order that you might get a more thorough training in the chief parts of Christian doctrine? **They sent me to the pastor for instruction.**
29. After you have for months or years received this instruction, the time comes for you in your own person to assume the solemn obligations which your sponsors in your name took at your Baptism. When is this? **At my confirmation.**
30. The word "confirm" is composed of what two syllables? **The syllables "con" and "firm."**
31. What does the word "firm" mean? **It means fast, fixed, or sure.**
32. What then does the word "confirm" mean? **It means to fix; to make sure, or firm.**
33. Confirmation is the solemn renewal of the baptismal covenant on our part, after you have been taught the Word of God and have learned to know the Savior in whose name you were baptized. After you have been instructed in the faith in which you were baptized, after you have been made acquainted with the solemn obligations your baptism places upon you, you are now to answer for yourselves the questions which your sponsors answered for you. In view of all this, confirmation is what kind of a rite, or ceremony? **It is a very solemn and important one.**

34. Yes, although confirmation is not a sacrament, as the papists teach, it has been retained in our Lutheran church for very good reasons. It is not commanded of God like Baptism and the Lord's Supper, and yet it is a very good and useful custom. What does it forcibly remind you children of? **It reminds us of our Baptism.**

35. It also gives you an occasion to do what publicly? **It gives us an occasion to confess our faith publicly.**

36. What does the Savior say about such public confession before men? Matt. 10, 32. **"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."**

37. Yes, and gladly should you make use of such opportunity. You are to make the same promises that were made for you at your Baptism. What is the first promise? If you have listened attentively at the Baptism of any child, you will know. **We promise to renounce the devil and all his works and ways.**

38. By nature you were in the kingdom and under the power of the devil. How do you now stand to your former master? **I renounce his service.**

39. Yes, you say, I will no longer serve him. You also renounce the works and ways of the devil. What are the works and ways of the devil? **Sin and wickedness.**

40. You renounce, that is, give up sin. You say, I will not sin. But in whom do you confess to believe? **I confess to believe in the triune God.**

41. Who is the triune God in whom you believe? **God the Father, Son and Holy Ghost.**

42. Yes, God the Father who created you and preserves you, God the Son who died for you and redeemed you from sin, and God the Holy Ghost who regenerated you and made you a child of God. In this God you profess to believe. Tell me in what relation you will stand toward this God, using the words in which the Catechism explains the first commandment. **I will fear, love and trust in God above all things.**

43. And to do this you must be a Christian, a member of the Christian Church. You cannot be faithful to God without being faithful to His Church. Among all visible churches which do we believe is the true church? **The Evangelical Lutheran Church.**

44. And because you believe this and are convinced of it, what do you promise with reference to the Lutheran Church? **I promise to be and remain a member of the Evangelical Lutheran Church.**

45. How long do you promise to remain faithful to the Lord and His true visible Church? **Until death.**

46. Is it right for you to make such a promise? **Yes, it is.**

47. It is right, because you are not doing it blindly. The Lutheran Church does not ask people to take this obligation ignorantly. What has been done with you before you are asked to make this solemn promise? **We have been instructed.**

48. Our Lutheran Church would have its members to act intelligently. It first gives instruction, and then wants people to act from conviction when they come into her fold. And this I hope you all do or did at your confirmation. Your confirmation vow should be free and from conviction. Then and only then will God look upon it with favor.

LESSON 91. WHAT DOES BAPTISM GIVE OR PROFIT?

(Questions 351-357.)

1. The first question of the Catechism concerning Baptism was: "What is Baptism?" We now come to the consideration of the second important question concerning this holy sacrament. What is this second important question? **What does Baptism give or profit?**
2. It is important for us to know what Baptism is, but what is of equal importance? **For us to know what the benefits of Baptism are.**
3. (351) "What does Baptism give or profit?" **"It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare."**
4. (352) "Which are such words and promises of God?" **"Those which Christ, our Lord, speaks in the last chapter of Mark: 'He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.'"**
5. Now tell me from question 351, what is the first benefit or blessing of Baptism? **It works forgiveness of sins.**
6. (353) "What is therefore the benefit of Holy Baptism?" **"It works forgiveness of sins by conferring upon us the righteousness of God."**
7. Why is the forgiveness of sins necessary? **Because we can not be saved without it.**
8. If sin is not forgiven, what will be done with it? **It will be punished.**
9. What is the punishment of sin? **Death and damnation.**
10. What does the Savior say about Baptism in the passage which you repeated in connection with question 352? **He says, "He that believeth and is baptized shall be saved."**
11. If Baptism saves us, what effect must it have on sin? **It must work the forgiveness of sin.**
12. Who was it that secured the forgiveness of sins for us? **Our Savior Jesus Christ.**
13. How did Jesus secure the forgiveness of sins for us? **By his sufferings and death.**
14. This is told us in question 354. How does Baptism work the forgiveness of sins? **By conferring upon us the righteousness of Christ.**
15. The righteousness of Christ here means everything that Christ did for us. He fulfilled the law for us and gave Himself a sacrifice for our sins. He is righteous before God, but all this not for Himself, but for whom? **For us.**
16. Through Baptism we put on Christ. That is, His merit covers our sins, as a man covers his nakedness by putting on a garment. This we see from Gal. 3, 26. 27. **"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."**
17. On the great day of Pentecost, when Peter had preached that powerful sermon to the multitude, and the men asked him, "Men and brethren, what shall we do?" They meant, "What shall we do to be saved?" And what did Peter answer? Acts 2, 38. **"Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."**

18. Why were they to be baptized? **For the remission of sins.**
19. Here we have just what the Catechism says: "Baptism works the forgiveness of sins." In Acts 22 St. Paul tells the story of his own conversion. After he had been overcome by the heavenly vision on the way to Damascus, God sent him to a disciple by the name of Ananias. And now repeat what Ananias said to Paul. Verse 16. **"Now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."**
20. Why was Paul to be baptized? **That his sins might be washed away.**
21. What does that mean? **That his sins might be forgiven.**
22. Read also the prophecy written in Zechariah 13, 1. **"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."**
23. This fountain for the washing away of sin is Baptism, for in it what is done with sin? **It is washed away or forgiven.**
24. (354) "What is the blessed consequence of this?" **"That death and the devil no more can harm us, and that eternal life by faith is certain to us."**
25. According to question 351, what is the second effect of Baptism? **It delivers from death and the devil.**
26. How did men come to die, since they were created free from death? **They sinned.**
27. So what is the cause of both temporal and eternal death? **Sin.**
28. And if you want to remove an effect you must remove the cause. So if we would be delivered from death, what must be done with sin? **It must be removed.**
29. And how is it removed? **When it is forgiven.**
30. And how is this forgiveness brought to and given us? **Through Baptism.**
31. What is the only thing that makes us fear death? **Sin.**
32. But if sin is forgiven, we need not fear death. To a baptized Christian, death is not terrible, for its sting, sin, has been removed. Through death his soul enters heaven, and what will become of his dead body at the end of time? **It will rise again to new life.**
33. How can the Christian who is baptized into Christ therefore say with St. Paul, 1 Cor. 15, 54-57? **"Death is swallowed up in victory.**
O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."
34. But Baptism delivers us not only from death, but from what else does it deliver us? **It delivers us from the devil.**
35. How did man come under the power of the devil? **Through sin.**
36. Whom do we serve when we willingly commit sin? **We serve the devil.**
37. Sin is the chain with which the devil binds us. Now if we would be free from the devil, what must be done with this chain? **It must be broken.**
38. And this chain is broken when sin is forgiven. But how is sin forgiven? **Through baptism.**

39. A baptized Christian is no longer under the power of Satan. He has renounced the devil and all his works and ways. He is a free child of God. This deliverance is beautifully described in Col. 1, 12-14. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."
40. Now read also 1 John 4, 4. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."
41. And again, 1 John 5, 4. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."
42. According to question 351, what is the third great thing which Baptism does? It gives everlasting life.
43. Or, as we have it in the second half of question 354. "Eternal life by faith is certain to us."
44. What is the only thing that can keep us out of heaven? Sin.
45. What must be done with sin if we would enter heaven? It must be forgiven.
46. And how is this forgiveness brought to and given us? Through Baptism.
47. By being baptized into Christ we are made the children of God and heirs of eternal life, as we see from Gal. 3, 26. 27. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."
48. The same we see from Rom. 8, 16. 17. "We are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."
49. And again, Tit. 3, 5. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."
50. Noah was saved in the ark. The waters carried him safely until the flood was over. This is used as a figure of the saving power of Baptism in 1 Peter 3, 20. 21. "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."
51. In Baptism God makes a covenant with his children that he will be their God and Father in time and eternity. Repeat Isa. 54, 10. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."
52. (355) "Who has this benefit of Holy Baptism?" "All who believe in it."
53. So what is necessary on our part in order that we may have and enjoy these great benefits of Baptism? Faith is necessary.
54. (356) "With what words does our Lord Jesus Christ Himself say this?" "With these: He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

55. (357) "Why is it not said: 'he that believeth not, and is not baptized shall be damned?'" **"Because a person can also obtain faith, and be saved by the Word alone if only Baptism be not despised."**

LESSON 92. HOW CAN WATER DO SUCH GREAT THINGS?

(Questions 358-364.)

1. Which question concerning Baptism did we consider in our last lesson? **The question: "What does baptism give or profit?"**
2. And which question have we before us today? **The question: "How can water do such great things?"**
3. (358) "How can water do such great things?" **"It is not water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water. For without the Word of God the water is simply water and no Baptism. But with the Word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, third chapter: "According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."**
4. What great things are here meant? **The great things which Baptism gives.**
5. And what are these great things? **Forgiveness of sins, deliverance from death and the devil, and everlasting salvation.**
6. What kind of things are these here called? **They are called great things.**
7. Yes, and they are indeed great things; the greatest things which we can imagine. And when we look at Baptism outwardly, what is it? What is the outward, earthly, or visible, thing in Baptism? **It is water.**
8. Now some people make the mistake and imagine that water is all there is in Baptism, that it is simply water. What do we say of such people? **They are mistaken.**
9. Baptism is not simply water, but what is in and with the water in Baptism? **The Word of God.**
10. We saw under question 342 what Word of God is here meant. Let us hear it again. **The word of command, and the word of promise.**
11. Which is the word of command? (343). **"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**
12. And which is the word of promise? (352). **"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."**
13. (359) "What then is it in Baptism that does such great things?" **"The Word of God that is in and with the water, and faith that trusts such Word of God in the water."**
14. We understand full well that a little water cannot take away sin, deliver from death and the devil, and give everlasting life. Water can wash away bodily filth, but what filth can mere water not take away? **The filth of sin.**

15. If Baptism were mere water, it could not deliver us from death and the devil, nor give everlasting life. But what is Baptism? **Baptism is not simply water, but the water comprehended in God's command and connected with God's word.**
16. (359) "What then is it in Baptism that does such great things?" **"The Word of God that is in and with the water and faith that trusts such Word of God in the water."**
17. How many things are set forth in this answer as giving Baptism its power? **Two things.**
18. Which is the first? **The Word of God that is in and with the water.**
19. And which is the second? Faith which trusts such Word of **God in the water.**
20. What is it then that gives Baptism its power, and makes it such a source of blessing? **It is the Word of God.**
21. While we are agreed that water cannot work forgiveness of sins, deliver from death and the devil, and give everlasting life, what is it that can do these great things? The **Word of God that is in and with the water.**
22. And what is necessary on our part in order that the Word of God in Baptism may effect these great things? **Faith is necessary.**
23. What is faith to do according to question 359? **Faith must trust such Word of God in Baptism.**
24. (360) "Is Baptism then a mere sign?" **"It is not, but a gracious water of life and a washing of regeneration by the Holy Ghost."**
25. We are agreed that Baptism is a sign. What does it signify? (365). **"It signifies that the old Adam in us, by daily contrition and repentance, should be drowned and die, with all sins and evil lusts; and that a new man daily come forth and rise, who shall live in righteousness and purity before God forever."**
26. But while we are agreed that Baptism is a sign, are we also know that it is more than a mere sign. There is a great difference between the picture of a thing and the thing itself. If a person were real hungry and you showed him a picture of fruit, would that satisfy him? **It would not.**
27. If he were cold and you showed him a picture of a red hot stove, would that warm him? **It would not.**
28. So a mere picture, or sign of the forgiveness of sins cannot satisfy a poor soul. We must have this forgiveness itself. And how is this brought to us? **Through Baptism.**
29. On that account, what is Baptism called in the answer to question 360? **It is called a gracious water of life.**
30. A gracious water, that is, a water in and through which the grace of God, that is, the forgiveness of sins, is bestowed upon us. But what kind of water is it called in this same answer? **A water of life and a washing of regeneration by the Holy Ghost.**
31. What is necessary for the production and preservation of life on dry land in nature? **Water is necessary.**
32. Baptism is called a water of life, for when God through Baptism forgives us our sins He also gives us new, spiritual life. What does the Savior say to Nicodemus, John 3, 5-7. **"Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit."**

33. We must be born again or regenerated. Who alone can bring about this change in us? **The Holy Ghost.**
34. And through what means does the Holy Ghost accomplish this? **Through Baptism.**
35. (361) "With what words does St. Paul tell us this?" **"According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ, our Savior."**
36. Who is it then that saves us? **It is God who saves us.**
37. What induces Him to save us? **He saves us according to his mercy.**
38. And how does He do this? **He does it by the washing of regeneration and renewing of the Holy Ghost.**
39. What is this washing of regeneration? **It is Baptism.**
40. (362) "What then is Baptism according to the Word of God?" **"It is that washing through which the Holy Ghost regenerates and renews us."**
41. (363) "How does the Holy Ghost do this in Baptism?" **"He works and strengthens faith in us, through which we become God's children and grow in holiness of life."**
42. We have seen that both children and adults are to be baptized. in whom, being without faith by nature, is faith to be worked through Baptism? **In children.**
43. And in whom is faith to be strengthened by Baptism after they have learned to know and to believe on the Savior through the preaching of the Word? **In adults.**
44. Read Gal. 3, 26. 27. **"For you are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."**
45. When we are baptized into Christ, whose children do we become? **We become God's children.**
46. We are born again, regenerated and made the children of God. Repeat Eph. 5, 25. 26. **"Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word."**
47. How does God sanctify and cleanse us? **With the washing of water by the Word.**
48. What is this washing of water by the Word? **It is Baptism.**
49. Repeat Rom. 8, 14. **"As many as are led by the Spirit of God, they are the sons of God."**
50. What is here said of the sons of God? **They are led by the Spirit of God.**
51. This Spirit we received in Baptism, and this spirit gives us both the power and the will to walk in the way of God's commandments. Repeat 2 Cor. 5, 17. **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."**
52. We are baptized into Christ, and what is here said of the man who is in Christ? **He is a new creature.**
53. What has become of the old things, that is, of the love of sin? **Old things have passed away.**
54. (364) "What are we baptized believers through this grace of the Holy Spirit?" **"We are 'justified by His grace' and 'heirs according to the hope of eternal life.'"**
55. Having received the forgiveness of sins through Baptism, how do we appear before God? **We are justified by His grace.**
56. And being God's dear Children, what follows from this? **We are heirs according to the hope of eternal life.**

LESSON 93. WHAT DOES BAPTISM SIGNIFY?

(Questions 365-369.)

1. (351) We have seen, children, that Baptism is not a mere sign, an empty ceremony, but that it is a powerful means through which the Holy Ghost works in us. "What does Baptism give or profit?" **"It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe it, as the words and promises of God declare."**
2. But Baptism not only works something, it also signifies something. That is, it is the sign, or the picture, of something. We do not object to calling baptism a sign, but what do we object to? You can tell me from question 360, not from the answer, but from the question. **We object to calling baptism a mere sign.**
3. It is a sign, or a representation, of something, but it is much more than this. After we have seen what Baptism actually gives and does, it is important that we also consider what it represents, or signifies. Under what head do we consider this in the Catechism? **Under No. IV.**
4. (365) "What does such baptizing with water signify?" **"It signifies that the old Adam in us, by daily contrition and repentance should be drowned and die, with all sins and evil lusts; and that a new man daily come forth and arise, who shall live in righteousness and purity before God forever."**
5. (366) "Where is this written?" **"St. Paul, Romans, sixth chapter, says: 'We are buried with Christ by Baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.'"**
6. Here we are told with what we baptize. What is the earthly element in Baptism, what do we baptize with? **We baptize with water.**
7. What is water ordinarily used for? **It is used for drinking.**
8. And for what else is it used? **It is used for washing.**
9. When your hands, your face or your clothes, become soiled, what do you use to cleanse them? **We use water.**
10. Water is the great cleanser from bodily filth. But there is a filth that is worse than bodily filth, what is it? **The filth of sin.**
11. Now the water in Baptism signifies this cleansing from spiritual filth. As in Baptism our bodies are washed with water, so our souls are to be cleansed from sin. What is it in Baptism that signifies this spiritual cleansing? **It is the water.**
12. What mode of Baptism was often used in warm climates where Christ and His disciples labored? **They baptized by immersion.**
13. What becomes of a man when he is put under the water and held there? **He is drowned.**
14. According to the answer to question 365, what is to be drowned in us? **The old Adam.**
15. (367) "What do you understand by 'the old Adam?'" **"Our depraved nature, which we inherited from Adam and which shows itself in all sin and evil lusts."**
16. Our depraved nature here means the sinfulness of our nature. From whom did we inherit this sinfulness? **We inherited it from Ada**

17. In whose image was Adam created? **In the image of God.**
18. Wherein did this image consist? **In righteousness and holiness.**
19. What became of this image of God? **It was lost by sin.**
20. Since Adam became sinful, what effect had his sinfulness on all his descendants? **They are all sinful.**
21. And how does this sinfulness of our nature show itself? Question 367. **It shows itself in all sins and evil lusts.**
22. Repeat Eph. 4, 22. **"Put off concerning the former conversation the old man which is corrupt according to the deceitful lusts."**
23. Our hearts are always inclined to evil. Even after we are baptized we still have sinful hearts, and are inclined to all sins and evil lusts. How, for instance, does this sinfulness show itself in the conduct of a child toward its parents? **Through disobedience.**
24. How does it show itself in children in their conduct among themselves? **They get angry and quarrel. They are selfish.**
25. How does it show itself in sins against the eighth commandment? **They lie, and spread bad reports about each other.**
26. (368) "What should be done with this old Adam?" **"He should in us by daily contrition and repentance be drowned and die, with all sins and evil lusts."**
27. What becomes of a man when he is put under the water and held there? **He is drowned. He dies.**
28. So we should drown and kill all sin in us. What would a man do if you tried to put him under the water and drown him? **He would struggle and try to get loose.**
29. So our sinful nature resists when we try to get rid of it. It dies hard. It requires a fight to put away sin. How is the old Adam in us to be drowned? **By daily contrition and repentance.**
30. Contrition here means sorrow. What should we be sorry for? **We should be sorry for our sins.**
31. How does God regard sin? **It offends Him. He hates it.**
32. And on what account, how should we feel when we find that we have sinned? **We should feel sorry.**
33. And what has God threatened to do with sin? **He has threatened to punish it.**
34. And when we hear and learn this, what effect should it have on us? **We should become alarmed. We should be afraid.**
35. But the Catechism speaks not only of contrition, that is, of sorrow, but of what else? **Of repentance.**
36. That is, when we become alarmed on account of sin, we should not despair, but turn to God for help. What has God promised to do with the sins of those who repent? **He has promised to forgive them.**
37. And this we should believe with all our hearts. For whose sake has God promised to forgive our sins? **For Christ's sake.**
38. What did Christ do that God should forgive sins for His sake? **He suffered and died for us.**
39. If we turn to God in true repentance and ask forgiveness for Christ's sake, what may we expect? **We may expect that God will forgive us our sins.**
40. But why does the Catechism speak of daily contrition and repentance? **Because we sin every day.**
41. This fight against sin never ends as long as we live. It is a bitter fight, and will end only when we die and God takes us to heaven. How often do we need to wash our hands and faces? **Every day, or as often as they get dirty.**

42. So this spiritual cleansing is to go on continually. What sins and evil lusts are to be drowned and die in us? **All sins and evil lusts.**
43. We dare not be indifferent, or careless, in regard to a single sin. How should we feel about every sin? **We should feel sorry, and ask God's forgiveness.**
44. (369) "What shall take his place?" **"There shall 'a new man daily come forth and arise, who shall live in righteousness and purity before God forever.'"**
45. When they baptized by immersion and put a person under the water, did they leave him there? **No, they drew him out again.**
46. As putting under the water meant death, what did drawing out again mean? **It meant life.**
47. The one is a symbol of death and the other of resurrection. What is to come forth and arise? **A new man.**
48. Baptism is the sacrament of regeneration. In and through it God creates new spiritual life in us, and what is here said about this new life, this new man? **He is daily to come forth and arise.**
49. That is, the new man is to show himself, to make himself felt. And how is this to be done? **In righteousness and purity.**
50. Yes, and this is to be before God, who sees and knows all things. Under whose eye, therefore, are we to live in the world? **Under the eye of God.**
51. So God said to Abraham, as we read, Gen. 17, 1. **"When Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."**
52. We are daily to grow in holiness of heart and life. We are to be better today than we were yesterday, better tomorrow than we are today. And how long are we thus to live in righteousness and purity before God? **Forever.**
53. The new life which was begun in us by Baptism is never to end. We are to live a righteous and a pure life all our days on earth. Of course, it will always be in great weakness so long as we live on earth. But where do we expect to live a perfectly righteous and pure life forever? **In heaven.**
54. St. Paul, in Romans the sixth chapter, verse 4, speaks of Baptism. What does he say in the first part of the sentence? **We are buried with Christ by Baptism into death.**
55. Christ died and was buried, and Baptism buries us, as it were, with Him. We are to be dead to sin. But what does the apostle say about Christ's resurrection and our walk? **Like as He was raised up from the dead by the glory of the father, even so we also should walk in newness of life."**

CONFESSION

LESSON 94. OF CONFESSION.

(Question 370.)

1. What chief part of the Catechism did we finish in our last lesson? **The fourth chief part.**
2. Of what does the fourth chief part of the Catechism treat? **It treats of holy Baptism.**
3. What was the fourth important question of the Catechism concerning Baptism? **"What does such Baptism with water signify?"**

4. And what answer does the Catechism give to this question? "It signifies that the old Adam in us, by daily contrition and repentance should be drowned and die, with all sins and evil lusts; and that a new man daily come forth and arise, who shall live in righteousness and purity before God forever."
5. What do we understand by the old Adam? The sinfulness of our nature.
6. Against this we are to fight; this we are to put down. Our whole life on earth is to be a continual fight against sin. When we become aware of the fact that we have sinned, how should we feel about it? We should feel sorry.
7. In the parable of the prodigal son we see what should be done when we have sinned. What did he say when he came to himself, that is, when he realized that he had sinned? Luke 15, 18. "I will rise and go to my father and say to him, 'Father, I have sinned against heaven, and before thee.'"
8. What did he make up his mind to do? To go to his father and confess his sins.
9. This confession is necessary if we would receive forgiveness. Our Lutheran Church has arranged a special service for those who would go to the Lord's Supper. What do we call this service? We call it the confessional service, or confession.
10. (370) "What is confession?" "Confession embraces two parts: one is, that we confess our sins; the other, that we receive the absolution or forgiveness from the confessor, as from God himself, and in no wise doubt but firmly believe, that thereby our sins are forgiven before God in heaven."
11. How many parts does confession embrace? Two parts.
12. Which is the first? That we confess our sins.
13. To do this we must first know what sin is. What is sin? (123) "Sin is every transgression of the divine law."
14. Every time we transgress God's law, what are we guilty of? We are guilty of sin.
15. How many kinds of sin are there? (125) Two: original and actual.
16. What is original sin? (126) "It is the utter depravity of the whole human nature, which, since the fall of Adam, is inborn in all men."
17. What is actual sin? (128) "All that is done contrary to the Ten Commandments in thought, word and deed."
18. When the prodigal son became aware that he had sinned against his father, what did he make up his mind to do? Luke 15, 18. To go home and confess his sins.
19. What did David do when Nathan told him of his sins? 2 Sam. 12, 13. He said: "I have sinned against the Lord."
20. What did David do with his sins? He confessed them.
21. Read what is written, Prov. 28, 13. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."
22. Accordingly who shall have mercy? He that confesseth and forsaketh his sins.
23. To confess sins means not only to acknowledge that we have sinned, but how should we feel about our sins? We should feel sorry for our sins.
24. And why should we feel sorry for sin, when we think of how it affects God? Because it grieves and offends Him.
25. And what does sin bring upon us? It brings punishment upon us.

26. All this we should confess, but confession embraces two parts. What is the second? **The other is that we receive absolution, etc.**
27. When we think of our sins, what should we be anxious to receive? **We should be anxious to receive forgiveness.**
28. Why is this forgiveness so necessary? **Because we cannot be saved without it.**
29. If sin is not forgiven what will be done with it? **It will be punished.**
30. And what is the punishment of sin? **Death and damnation.**
31. What are we to receive in confession? **We are to receive absolution.**
32. What does absolution mean? **It means forgiveness.**
33. From whom are we to receive this forgiveness? **From the confessor.**
34. The confessor here means the pastor. But how should we receive the absolution from the confessor? **As from God himself.**
35. Whom have we offended by our sins? **We have offended God.**
36. So David confessed with reference to his great sin, as we read Ps. 51, 4. **"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest."**
37. Then who alone can forgive sin? **God alone can forgive sin.**
38. But God does it through his servant, the pastor. In whose name does the pastor forgive sin? **In God's name.**
39. Our Catechism in question 370 says we should in no wise doubt. What should we not doubt? **We should not doubt that our sins are forgiven.**
40. How can God forgive sin when He has threatened to punish it? Who has made it possible for God to forgive sins? **Our Lord Jesus Christ.**
41. How did He do this? **Through his innocent sufferings and death.**
42. For whom did Christ secure forgiveness of sins? **For all men.**
43. What, then, should we firmly believe? **That our sins are forgiven.**
44. Through whom does God declare to us the forgiveness of sins? **Through the ministers of the Gospel.**
45. And how should we regard this declaration of the minister? **As though God Himself had made it.**
46. How should we look upon what a person does through his servant, or agent? **As though the person had done it himself.**
47. What does the Savior say, Luke 10, 16, in the first part of the verse? **"He that heareth you, heareth me."**
48. We have already referred to David's confession of his great sin, 2 Sam. 12, 13. What did Nathan say to David after his confession? **"And Nathan said unto David, 'The Lord also hath put away thy sin; thou shalt not die.'"**
49. So how did God assure David of the forgiveness of his sin? **Through Nathan.**
50. And how might David regard this declaration? **As though God Himself had spoken to him.**

LESSON 95. WHAT SINS SHOULD WE CONFESS?

(Questions 371-372.)

1. (370) "What is confession?" **"Confession embraces two parts: One is, that we confess our sins; the other, that we receive the absolution, or forgiveness, from the confessor, as from God Himself, and in no wise doubt but firmly believe, that thereby our sins are forgiven before God in heaven."**
2. What is the first part of confession? **The first part of confession is that we confess our sins.**
3. (371) "What sins should we confess?" **"Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's prayer; but before the confessor we should confess those sins only which we know and feel in our hearts."**
4. Before whom should we first of all confess our sins? **Before God.**
5. What sins should we confess before God? **Before God we should plead guilty of all sins.**
6. Against whom is all sin an offense? **Against God.**
7. When Cain slew his brother Abel, he sinned not only against his brother and against his parents, but against whom? **He sinned against God.**
8. And this is always the worst thing about sin that it is an offense against God. It is rebellion against Him. So David confessed Ps. 51, 4. **"Against thee, thee only have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."**
9. Before God we should confess ourselves guilty even of what sins? **Even of those which we do not know.**
10. What does David say, Ps. 19, 12? **"Who can understand his errors? cleanse thou me from secret faults."**
11. We often sin without knowing it, and there is nothing we so easily forget as our sins. Which one of God's commandments have we kept perfectly? **We have kept none of God's commandments perfectly.**
12. When the poor publican stood before God, what did he acknowledge himself to be? Luke 18, 13. **He acknowledged himself to be a sinner.**
13. He did not confess any particular sin, because he felt his sins were too many to mention them one by one. Where do we all make a general confession of sin every day? **In the Lord's Prayer.**
14. In which petition of the Lord's Prayer do we confess our sin? **In the fifth petition.**
15. Repeat the fifth petition. **"And forgive us our trespasses as we forgive those who trespass against us."**
16. Here we confess not only that we have sinned, but that we are sinners, just as the poor publican did. For we have not only sinned by actual sins in thoughts, words and deeds, but what other sin have we besides actual sin, that which is the root of actual sin? **Original sin.**

17. All this we should acknowledge and confess before God, as we see from Ps. 32, 3-5. **"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah."**
18. Also Prov. 28, 13. **"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."**
19. But confession before God, the searcher of hearts, is not all which the Catechism speaks of. What other confession is mentioned in question 371? **Confession before the confessor.**
20. The confessor is the pastor. What sins should we confess before him? **Those sins only which we know and feel in our hearts.**
21. It is neither necessary nor possible to confess every particular sin before the pastor. But when we know and feel certain sins that trouble us and give us no peace and rest, to whom should we go for advice and comfort? **We should go to the pastor.**
22. When you are troubled with bodily sickness or pain, to whom do you go for medicine and advice? **To the physician.**
23. And whom should you consider as your spiritual physician? **The pastor.**
24. Yes, and the pastor should regard what is thus told and confessed to him as a sacred trust which he is to keep to himself. You should have confidence in your pastor and be open and honest toward him; for only then can he properly advise and deal with you, just as a physician does with his patient. If we have sinned against, and offended, anybody, what are we told to do, Matt. 5, 23-25? **"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."**
25. All our worship of God amounts to nothing, so long as we do not live in peace with one another. If we have sinned against and offended a brother, what should we do as soon as we become aware of it? **We should go to him and confess our faults.**
26. It is no disgrace to confess a sin or a fault. The disgrace lies in the sin and not in the confession. So we are admonished, James 5, 6. **"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."**
27. To whom did the prodigal son confess his sins? **To his father.**
28. So we should confess sins before men. We should not be too proud to say to an offended brother: "Brother, I am sorry that I did you wrong, and I ask you to forgive me." The fact is, that if we are not willing to make such confession to men, we cannot honestly make confession to God. Which sins should we thus confess before men? **Those which we know and feel in our hearts.**
29. (372) "Which are these?" **"Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful: whether you have grieved any person, by word or deed; whether you have stolen, neglected, wasted anything, or done other harm."**

30. What is the rule according to which we should examine ourselves? **The ten commandments.**
31. When a brick-layer wants to know whether the wall he is building is plumb, how does he find this out? **He applies the plumbline.**
32. So God's law, the ten commandments, are a plumbline for our lives. How must we regard everything that does not agree with this rule? **We must regard it as wrong and sinful.**
33. But what are we to consider according to question 372? **We are to consider our station.**
34. That is, your station, or standing, in life. Some of these stations are here mentioned. What are they? **Whether you are father, mother, son, daughter, master, mistress, servant.**
35. To each of these stations in life, God has given particular duties. What, for instance, does he require of parents? Eph. 6, 4. **"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."**
36. Parents then should ask themselves: "Have I done this?" What does God require of children according to the fourth commandment? **"Thou shalt honor thy father and thy mother."**
37. What does God require of masters? Col. 4, 1. **"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."**
38. And what does God require of servants? Col. 3, 22. **"Servants, obey in all things your masters according to the flesh; not with eyeservice as menpleasers; but in singleness of heart, fearing God."**
39. What should a servant, or workman, confess according to question 372? **Whether he has been disobedient, unfaithful or slothful.**
40. What else should we acknowledge and confess? **Whether we have grieved any person by word or deed.**
41. What sins against the seventh commandment should we confess? **Whether we have stolen, neglected, wasted anything.**
42. What sins against the third commandment should we confess? **That we have neglected preaching and God's word.**
43. What sins against the fifth commandment should we confess? **That we have been angry and hated our neighbor.**
44. What should we confess as a sin against the sixth commandment? **That we have not led a chaste and decent life in thought, word and deed.**
45. And against the eighth commandment? **That we have not always been truthful.**
46. In general, what should we examine according to the sentence in parenthesis in question 372? **We should examine not merely our outward conduct, but also our inner life of the heart as to the sinful motions it indulged.**
47. Let us remember that this self-examination is to be before God, who is the searcher of hearts, as we read, Jer. 17, 10. **"I, the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."**
48. This self-examination we should hold daily. When the day is past and we are about to retire we should ask ourselves, "How have I spent the day? What have I said and done? Will my thoughts and desires meet with God's approval?" But especially careful and searching should this examination be before what sacred and solemn service? **Before we go to the Holy Communion.**

49. Yes, children, this is the time to make up, if we have grieved and offended one another. This is the time not only to confess, but to forgive as we hope to be forgiven. God help us to do it with all uprightness of heart!

LESSON 96. THE CONFESSIONAL PRAYER.

(Question 375.)

1. We have seen that a Christian should make confession of sins both to God and his pastor. What sins should we confess before God? **Before God we should plead guilty of all sins, even of those which we do not know.**
2. And what sins should we confess before the confessor, or pastor? **Those only which we know and feel in our hearts.**
3. We have also seen that, in order to make proper confession, we should examine ourselves. According to what rule should we examine our selves? **According to the ten commandments.**
4. And if we thus examine ourselves, what will we find? **We will find that we are poor sinners.**
5. And when we find that we are poor sinners, what should we do with our sins before God? **We should confess them.**
6. (373) "With about what words can you make confession before God and your pastor?" **"Almighty God, O most merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities, whereby I have ever offended Thee and justly deserved Thy temporal and eternal punishment; but I am heartily sorry for them all and repent of them truly, and I beseech Thee through Thine infinite mercy and for the sake of the holy, innocent, and bitter sufferings and death of Thy dear Son, Jesus Christ, to be gracious and merciful to me, a poor sinner. Amen."**
7. Let us look at this prayer a little more closely. To whom is this prayer addressed? **To Almighty God.**
8. Omnipotence is one of the attributes of God. Can you mention others? **God is eternal, omnipresent, omniscient, holy, righteous, merciful and truthful.**
9. The God to whom we are to make confession is omnipresent. What does that mean? **It means that He is everywhere present at the same time.**
10. Yes, no matter where we are, God is present to hear our confession. But He is also omniscient. What does that mean? **It means that He knows all things.**
11. Yes, it means that He sees and knows whether we are truthful in our confession or not. It is foolish to try to deceive God, Who sees and knows all things. But what other attribute of God can you mention? **God is holy.**
12. And what does this mean? **It means that He is without sin.**
13. Before this sinless, pure, perfect God we are to make confession. God is not only holy; what other attribute of God can you mention that is closely related to holiness? **God is righteous.**
14. And what does that mean? **It means that He loves and rewards what is good and hates and punishes what is evil.**
15. But in the prayer under consideration we call God not only Almighty God, but what other name do we give Him? **We call Him most merciful Father.**

16. And what does it mean when we call God a merciful Father? **It means that He pities us and is ready to forgive.**
17. Yes, let us remember this; the God before Whom we are to make confession is not a hard-hearted tyrant who takes pleasure in punishing and destroying, but a merciful Father who is ready to forgive those who repent. What do you call yourself in this prayer? I call myself a poor, miserable sinner.
18. What is a sinner? **A sinner is one who has sinned.**
19. What is sin? **Sin is every transgression of the divine law.**
20. Why do we confess ourselves sinners? **Because we have transgressed God's law.**
21. What kind of a sinner do you confess yourself to be? **A poor, miserable sinner.**
22. When is a man poor? **When he has nothing.**
23. And before God we have nothing but sin. We have no righteousness. There is nothing good about us. Can you think of such a poor sinner who thought only of his sins when he stood in the temple before God? **The poor publican.**
24. What confession did he make before God? **"God be merciful to me a sinner."**
25. But you also confess yourself to be a miserable sinner. When is a man in misery? **When he is in pain, in trouble.**
26. And so it pains us to think that by our sins we have grieved and offended God. And what might we justly expect from God for our sins? **We might expect His wrath and punishment.**
27. To whom do we make confession according to this prayer? **We say, "I confess unto Thee!"**
28. When we repeat this prayer, we are assembled in the house of God. We stand or kneel, not before the pastor, but before whom? **Before God.**
29. Yes, before God, the searcher of hearts, who knows us better than we know ourselves. And what do you confess to God? **I confess all my sins and iniquities.**
30. How many kinds of sin are there? **Two, original and actual.**
31. We confess both that we are by nature sinners and that we have in thought, words and deeds sinned. And what have you done by your sins? **I have offended God.**
32. Sin offends God. He hates it. And what have you deserved by your sins? **I have thereby deserved God's punishment.**
33. How many kinds of punishment are here mentioned? **Two: temporal and eternal.**
34. What is meant by temporal punishment? **Punishment here in this world.**
35. Give me some examples of punishment by God in the present world. **The flood, Sodom and Gomorrah.**
36. What did the rich man in hell say concerning himself. Luke 16, the last clause of the 24th verse? **"I am tormented in this flame."**
37. In vain did he try to have his misery relieved, for what do the Scriptures teach as to the duration of punishment in the world to come? **It is eternal.**
38. Let us now continue the consideration of this prayer. Our condition is sad, but not hopeless. How do you confess to feel about your sins? **I am heartily sorry for them all and repent of them truly.**
39. Yes, if there is one thing that should make us feel sad it is sin with its dreadful consequences. We cannot be indifferent to sin. Why should we feel sorry for sin when we think of God, our dear Father in heaven? **Because it grieves and offends Him.**

40. And why should we feel sorry for sin when we think of its effect upon us? **It makes us miserable, and brings ruin and destruction.**
41. And what do you ask of God in this prayer? **I beseech Him to be merciful and gracious to me a poor sinner.**
42. That is, what do you ask of God to do with your sins? **I ask Him to forgive them.**
43. But how can you expect Him to forgive? What attribute in God is it that makes Him willing to forgive? **His infinite mercy.**
44. Why is God's mercy called infinite? **Because it never ends.**
45. But God is not only merciful. He is also just. Who was it that satisfied the justice of God and made it possible for Him to forgive? **It was Jesus Christ.**
46. Who is Jesus Christ? **He is God's dear Son.**
47. And what did Christ do that God should forgive our sins for His sake? **He suffered and died for us.**
48. What is here said of the sufferings and death of Christ? **They are called holy, innocent and bitter.**
49. Why are they called holy? What does holy mean? **Holy means pure, without sin.**
50. Christ's life was without sin; therefore, what are His sufferings and death called? **They are called innocent.**
51. That is, undeserved. He did not suffer and die for His own sins, for He had none. But for whose sins did He suffer and die? **For our sins.**
52. And what may we now confidently expect since Christ by His sufferings and death made atonement for our sins? **We may expect that God will forgive them.**
53. With what word do you conclude this prayer? **With the word Amen.**
54. What does the word Amen mean? **It means yes.**
55. What do we confidently express by this word Amen? **That God will surely do as we have asked him, namely forgive our sins.**

THE OFFICE OF THE KEYS.

LESSON 97. WHAT IS THE OFFICE OF THE KEYS?

(Questions 374-378.)

1. What is the subject of our lesson today? **The office of the keys.**
2. (374) "What is the office of the keys?" **"It is the peculiar church power which Christ has given to His church on earth to forgive the sins of penitent sinners, and to retain the sins of the impenitent, so long as they do not repent."**
3. The office of the keys is the power to do what? **It is the power to forgive or retain sins.**
4. What is the only thing that can keep a man out of heaven? **Sin is the only thing that can keep a man out of heaven.**
5. What must be done with sin if we would enter heaven? **It must be forgiven.**
6. The forgiveness of sins opens the door to heaven. We are speaking of the office of the keys. What is a key used for? **A key is used to lock or unlock doors.**
7. Read what the Savior says to the apostle Peter, Matth. 16, 19. **"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."**

8. What keys are here spoke of? **The keys of the kingdom of heaven.**
9. The kingdom of heaven is here spoken of as a house. How do we get into a house? **Through the door.**
10. But what must be done with the door before we can enter? **It must be unlocked and opened.**
11. Who, usually, has possession of the keys to the house? **The owner of the house.**
12. So Christ, as the owner and head of the kingdom of heaven, is the only one who can forgive sins and thus open the door to heaven. But the owner may hand the keys over to some one else, and then, who has charge of the house? **The one to whom the keys are given.**
13. The word office here means service. An officer is one who has charge, who is appointed or elected to do certain things. What kind of peculiar power is the office of the keys? **It is the peculiar church power.**
14. It is not a political power but a church power, a spiritual power. From whom does this power come? **It comes from Christ.**
15. What does Christ say of Himself Matth. 28, 18? **"All power is given unto me in heaven and earth."**
16. To whom has Christ given this power? **He has given it to His church on earth.**
17. The office of the keys is the power to forgive or retain sins. Christ's church is not only here on earth but also in heaven. Here it is called what kingdom? **The kingdom of grace.**
18. And what is it called in heaven? **The kingdom of glory.**
19. Why is this power to forgive or retain sins given only to the church on earth? **Because in heaven there is no sin.**
20. But where do we need the forgiveness of sins? **We need it here on earth.**
21. (375) "What do we therefore understand by the office of the keys?" **"The peculiar church power which Christ has given to His church on earth."**
22. (476) "What is this peculiar power of the church?" **"To forgive the sins of penitent sinners (Loosing key, absolution), to retain the sins of the impenitent, so long as they do not repent (Binding key, or ban)."**
23. How many keys are here spoken of? **Two, the loosing and the binding keys.**
24. What is the loosing key also called? **It is called absolution.**
25. That means forgiveness. What is the binding key also called? **It is called the ban.**
26. To ban a person means to tell him that his sins are not forgiven and to put him out of the church. What is to be done with the sins of penitent sinners? **Their sins are to be forgiven.**
27. And what is to be done with the sins of the impenitent sinners? **They are to be retained.**
28. What is a penitent sinner? **One who is sorry for his sins, who believes in Christ and is willing to lead a better life.**
29. What is the church to tell such a penitent sinner? **She is to tell him that his sins are forgiven.**
30. And what is she to tell the impenitent sinner? **She is to tell him that his sins are not forgiven.**
31. And how long shall such sinners be without forgiveness? **So long as they do not repent.**

32. Read Matth. 18, 17-20. "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be to thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven. And again I say unto you that if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

33. What does Christ here say to the whole church about binding and loosing? "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

34. This power He gave not simply to the apostle Peter but to the whole company of believers, even though but two or three are gathered together in His name. Tell me from the last sentence of this passage: when but two or three are gathered together in Christ's name, who is in the midst of them? Christ Himself is in the midst of them.

35. And how should that be regarded which the church does in His name? As though the Savior had done it himself.

36. To whom has Christ given the office of the keys, that is, the power to forgive and retain sins? He has given it to His church on earth.

37. (377) "How does the church administer this office of the keys?" "By administering the Word and Sacraments."

38. When the church preaches the Gospel to a penitent sinner, what does she say to him concerning his sins? That his sins are forgiven.

39. And when the church baptizes, what great blessing is conferred? The forgiveness of sins.

40. And when the holy communion is celebrated, what great blessing is bestowed? The forgiveness of sins.

41. Read Rom. 1, 16. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

42. What is the Gospel which the church preaches here called? It is called the power of God unto salvation.

43. Yes, because it brings the forgiveness of sins and eternal salvation. Read also Luke 24, 46. 47. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name, among all nations."

44. Christ has given His Word to the church. What should the church do with this Word? It should preach the Word, to all nations.

45. But he also gave the sacraments to the church. What should the church do with the sacraments? She should administer the sacraments.

46. (378) "Through whom should the church do this publicly?" "Through the ministers of the Word, who are called by the church to do this, according to the command of Christ."

47. Who are the ministers of the Word? The ministers of the Gospel, or pastors.

48. What are the ministers of the Gospel called to do? They are called to preach the Word of God and to administer the Sacraments.

49. By whom are they called to do this? They are called by the church.

50. And at whose command does the church call them? **At the command of Christ.**
51. Repeat Rom. 10, 15. **"How shall they preach except they be sent?"**
52. Read also Jer. 23, 21, and see what the Lord says of false prophets. **"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."**
53. But true prophets are called and sent of God by the church. Repeat 1 Cor. 12, 29. **"Are all apostles? are all teachers? are all workers of miracles?**
54. Also James 3, 1. **"My brethren, be not many masters, knowing that ye shall receive the greater condemnation.**
55. Masters here means teachers, or pastors. Not every one should take it upon himself to teach publicly; for there is a very great responsibility connected with public preaching. Read also Hebrew 5, 4. **"No man taketh this honor to himself, but he that is called of God, as was Aaron."**
56. A minister should be called of God through the church, as we see from 1 Cor. 4, 1. **"Let a man so account of us as the ministers of Christ and stewards of the mysteries of Christ."**
57. Also Acts 20, 28. **"Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."**
58. The men whom the apostle here addresses were called by the church as preachers and pastors, and yet the apostle says that another made them overseers of the flock of God, namely, who? **The Holy Ghost.**

LESSON 98. WHAT DO YOU BELIEVE IN ACCORDANCE WITH THESE WORDS?

(Questions 379-384).

1. (379) "What are the words of our Lord Jesus Christ concerning the Office of the Keys?" **"Thus writes the holy Evangelist John in the twentieth chapter: "The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."**
2. Who spoke these words? **Our Lord Jesus Christ.**
3. Where do we find them recorded? **In the Gospel of St. John, in the twentieth chapter.**
4. Turn to this chapter and tell me in which verses do we find these words. **In verses 22 and 23.**
5. To whom did the Savior address these words? **To His disciples.**
6. What did He give them under the visible sign of breathing on them? **He gave them the Holy Ghost.**
7. Having given them the Holy Ghost, what did He say to them? **Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.**
8. (380) "What do you believe in accordance with these words?" **"I believe that when the called ministers of Christ by His divine command deal with us, particularly when they exclude the manifest and impenitent sinners from the Christian congregation, and, again, absolve those who repent of their sins and are willing to amend, that this is as valid and certain, also in heaven, as if Christ, our dear Lord, had dealt with us Himself."**

9. Who deals with us in this office of the keys? **The called ministers of Christ.**

10. And how do they deal with us? **By His divine command.**

11. By whom are the ministers of Christ called thus to deal with us? **They are called by Christ.**

12. Through whom does Christ call the ministers? **He calls them through the church.**

13. What are the ministers of Christ to do in accordance with the words of Christ? **They are to retain and forgive sins.**

14. (381) "Can ministers then forgive and retain sins?" **"Yes, God does it through them."**

15. Against whom is all sin an offense? **All sin is an offense against God.**

16. Then who alone can forgive sin? **God alone can forgive sin.**

17. Read what the scribes said when the Savior forgave the sins of the poor man who was sick of the palsy. Mark 2, 7. **"Who can forgive sins but God only?"**

18. They were right in this, but they overlooked the fact that Christ is God. He alone can accordingly forgive sins and thus unlock the door to the kingdom of heaven. But what may the owner of the house do with the keys? **He may give them to another.**

19. And this, we read in Matt. 16, 19, is what Jesus did. Repeat the passage. **"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."**

20. What He here says to St. Peter He says to all the apostles, John 20, 23. Let us hear the passage again. **"Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."**

21. Read also what St. Paul says, 2 Cor. 2, 10. **"For if I forgave anything to whom I forgave it, for your sakes forgave I it in the person of Christ."**

22. When the apostle forgave sins, as the representative of what person, or in whose name, did he act? **He acted in the name of Christ.**

23. When the Savior sent forth His disciples to preach the Gospel, He sent them to declare or preach the forgiveness of sins, as we see from Luke 24, 46. 47. **"Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."**

24. That ministers of the Gospel are ambassadors for Christ, acting in His stead, we see from 2 Cor. 5, 18-20. **"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the word unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are, ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."**

25. Read also 2 Cor. 3, 6-8. "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious?"
26. Who is it accordingly that act in Christ's stead when they forgive or retain sins? **The ministers of the Gospel.**
27. (382) "With what must they accordingly comply in the exercise of this power?" **"With the word and command of God."**
28. When a man does a thing through an agent, what does he expect his agent to carry out? **He expects him to carry out his instructions, his command.**
29. (383) "When do they comply with it?" **"When they exclude the manifest and impenitent sinners from the Christian congregation, and, again, absolve those who repent of their sins and are willing to amend."**
30. What kind of sinners are to be excluded from the Christian congregation? **The manifest and impenitent sinners.**
31. Manifest sinners are those whose sins are open and public, who live in open sin and shame, such as drunkenness, theft, adultery and murder. What are impenitent sinners? **Those who are not sorry for their sins, and have no intention of leaving off and doing better.**
32. What should be done with such people? **They should be put out of the church.**
33. But what should we do with them before we put them out of the church? **We should admonish them to repent.**
34. Yes, this we see from Matt. 18, 15-17. **"Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it unto the church. But if he neglect to hear the church let him be unto thee as an heathen man and a publican."**
35. What should we do first with a brother who sins? **We should go to him and tell him of his fault between him and us alone.**
36. And if he repent, what should we do? **We should forgive him.**
37. But if he will not hear us—if he does not repent, what should we do next? **We should take one or two with us and talk to him.**
38. If he now repents, what should we do? **We should forgive him.**
39. But if he still will not repent, what should we then do? **We should tell it to the Church.**
40. Yes; we should then make the matter public and let the whole congregation admonish him. If he hears the church, what should be done? **We should forgive him.**
41. But if he refuses even to hear the church, how should such a person be regarded? **As a heathen man and a publican.**
42. Yes, and a heathen has no place in a Christian congregation; he should be put out. And how long should such a person be kept out of the fellowship of the congregation, that is, kept from communion, and all the rights and privileges of the church? **So long as he does not repent.**

43. So we read in 1 Cor. 5, 11-13. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."
44. But suppose such a person after a while repents and asks the forgiveness of the church, what should be done? He should be forgiven and received again.
45. This we see from 2 Cor. 6, 8. "Sufficient to such a man is the punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."
46. We have seen what is to be done with the impenitent sinners. But what is to be done with those who repent of their sins and are willing to amend? They are to be absolved.
47. What does this mean? Their sins are to be forgiven.
48. What then are the called ministers of Christ to do by his divine command? They are to forgive the sins of the penitent sinners and to retain the sins of the impenitent.
49. (384) "What should we firmly believe with respect to this?" "That this is as valid and certain, also in heaven, as if Christ, our dear Lord, had dealt with us Himself."
50. So we read, Matt. 18, 18. "Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

THE FIFTH CHIEF PART OF THE CATECHISM, OR LORD'S SUPPER.

LESSON 99. WHAT IS THE SACRAMENT OF THE ALTAR?

(Questions 385-389).

1. Into how many chief parts is the Catechism divided? The Catechism is divided into five chief parts.
2. Mention these five chief parts. The Holy Ten Commandments, the Christian Creed, the Lord's Prayer, Holy Baptism and the Lord's Supper.
3. (385) "What is the fifth chief part of the Catechism?" "The Sacrament of the Altar, or the Lord's Supper."
4. Here we have two names given; which is the first? The Sacrament of the Altar.
5. How many sacraments have we in the New Testament? Two: Holy Baptism and the Lord's Supper.
6. (386) "Why do we call the other Sacrament of the New Testament the Lord's Supper?" "Because our Lord and Savior Jesus Christ instituted it in the evening, before His sufferings and death."
7. What time of day was it when Jesus instituted this sacrament? It was in the evening.
8. Which evening was it? The evening before His sufferings and death.

9. Read from the 26th chapter of Matthew, beginning with the 19th and ending with the 20th verse. **"The disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve."**
10. It was Easter time, the Jewish Passover. What feast did the Savior keep with his disciples? **The feast of the passover.**
11. In honor of what event was this feast kept? **In honor of the deliverance of the children of Israel from the bondage of Egypt.**
12. This was the great festival of the Old Testament. What were the two sacraments of the Old Testament? (338) **Circumcision and the passover.**
13. Christ established the New Testament, and what sacrament did he institute in place of the passover? **The Lord's Supper.**
14. (387) "Why do we also call it the Sacrament of the Altar?" **"Because, according to an ancient custom of the Christian Church, it is usually celebrated at an altar."**
15. Where do we have altars? **In our churches.**
16. We have three means of grace in the church, the Word of God, Holy Baptism and the Lord's Supper. And so we have three especially sacred places in our churches. What place is especially set apart for the preaching of the Word of God? **The pulpit.**
17. What place is especially set apart for Baptism? **The baptismal font.**
18. And what place is especially set apart for the celebration of the Lord's Supper? **The altar.**
19. But we do not always celebrate the Lord's Supper in church and at the altar. In case of sickness and old age, where do we celebrate it? **We celebrate it in our houses.**
20. (388) "What is the Sacrament of the Altar?" **"It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."**
21. The Sacrament of the Altar is a very sacred thing. Something that is most intimately connected with our Lord Jesus Christ. How is it connected with Him? **It is His true body and blood.**
22. Whose body and blood is it? **It is the body and blood of our Lord Jesus Christ.**
23. Under what outward things are the body and blood of Christ given us in the sacrament? **Under the bread and wine.**
24. For what purpose are they given to us? **For us to eat and drink.**
25. To what kind of people is this sacrament given? **To us Christians.**
26. By whom was this sacrament instituted? **It was instituted by Christ Himself.**
27. (389) "Where is this written?" **"The holy Evangelists, Matthew, Mark, Luke and St. Paul write thus: "Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples and said, Take, eat; this is my body which is given for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, gave thanks and gave it to them, saying, Take, drink ye all of it; this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye as oft as ye drink it, in remembrance of me."**

28. How many times is the institution of the Lord's Supper recorded in the New Testament? **It is recorded four times.**
29. In what three Gospels have we a record of the institution of the Lord's Supper? **In the Gospels of Matthew, Mark and Luke.**
30. The fourth record we have in the first epistle of St. Paul to the Corinthians, chapter 11, verses 23 to 25. Who, according to the words of the institution gave us this sacrament? **Our Lord Jesus Christ.**
31. When did He do this? **The same night in which He was betrayed.**
32. What did He take as one of the earthly elements in the holy Supper? **He took bread.**
33. They had just finished the passover meal. And at this meal they ate unleavened bread. What did the Savior do with the bread? **When He had given thanks He broke it.**
34. He gave thanks, that is, He offered prayer and thus blessed the bread. The bread was in large, round cakes, and so He broke it in pieces for distribution. And then what did He do with it? **He gave it to His disciples.**
35. And what did He say as He gave them the bread? **He said: Take, eat, this is my body which is given for you.**
36. What did He call that which He gave them? **He called it His body.**
37. What did He say of His body? **He said "which is given for you."**
38. How was His body given for them and for us? **It was given into death.**
39. For what purpose were they to do this? **They were to do it in remembrance of Him.**
40. What are we to remember as to his person? **That he is the son of God, and our Savior.**
41. And what are we to remember about his work? **That he suffered and died for us.**
42. In the same way, what did he take? **He took the cup.**
43. At the passover meal they drank grape wine. What did the Savior do with this cup or the wine in the cup? **He gave thanks and gave it to them.**
44. What did He say as he gave it to them? **Take, drink ye all of it.**
45. And what did He call this cup? **He called it the New Testament of His blood.**
46. The blood of the Old Testament was the blood of the animals that were sacrificed. But what is the blood of the New Testament? **The blood of our Lord Jesus Christ.**
47. What did the Savior say of His blood? **It is shed for us.**
48. How was Christ's blood shed for us? **When He was crowned with thorns, scourged and crucified.**
49. What was the purpose of the shedding of His blood? **It was shed for the remission of sins.**
50. What did the Savior finally say? **"This do, as oft as ye drink it, in remembrance of me."**
51. This holy sacrament is not, like Baptism, to be administered once only, but what does the Savior say of its use? **We should do this often.**

LESSON 100. THE EARTHLY ELEMENTS.

(Questions 390-394).

1. (390) "Who has accordingly instituted the Holy Supper?" **"Our Lord Jesus Christ, the faithful, almighty and omnipresent God-Man."**
2. This we see from the words of institution. How do these words begin? **"Our Lord Jesus Christ, the same night in which He was betrayed."**
3. Who is Jesus Christ? **He is true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, my Lord.**
4. Read in this connection Rom. 9, 5. **"Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen."**
5. As true God, Jesus has what attributes? **He is eternal, almighty, omnipresent, omniscient, holy, righteous, merciful and truthful.**
6. Which of these attributes are especially mentioned in question 390? **Faithful, almighty and omnipresent.**
7. What does it mean when we say Jesus is faithful? **He keeps His word.**
8. Yes, He does what He says. When He says a thing, we can depend on it. When He says He gives us His body and blood in the holy sacrament, we can depend on it that He will do what He says. What does He say of Himself, Joh. 14, 6? **"Jesus saith unto him, 'I am the way, the truth, and the life; no man cometh to the Father but by me.'"**
9. He is the truth. But He is also almighty, and what does that mean? **It means that He can do anything that He wants to do.**
10. He is true God, and what is said of God in Luke 1, 37? **"With God nothing shall be impossible."**
11. Some people ask how Christ can give us his body to eat and his blood to drink in the Holy Supper. What do we answer to this question? **Christ is almighty; He can do anything.**
12. Read also Eph. 3, 20. **"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."**
13. What other divine attribute of Christ is mentioned in question 390? **He is omnipresent.**
14. And what does this mean? **It means that He is everywhere present at the same time.**
15. The Lord's Supper is celebrated in many places at the same time and some people ask: "How can Christ's body be given and received at all these different places?" What do we answer to this? **We answer, Christ is omnipresent, He is everywhere at the same time.**
16. Read Eph. 4, 19. **"He that descended is the same that ascended up far above all heavens, that he might fill all things."**
17. (391) "What, according to His word, do we receive in the Holy Supper?" **"Something earthly, namely bread and wine; and something heavenly, namely His holy body and blood."**
18. How many kinds of elements, or objects, are we to consider in the Holy Supper? **Two, the earthly and the heavenly.**
19. What are the earthly elements? **Bread and wine.**
20. And what are the heavenly elements? **His body and blood.**

21. (392) "What kind of bread must be used in the Holy Supper?" "Real bread, baked of flour and water, be it otherwise constituted as it may."
22. Of what is bread made? **Out of flour and water.**
23. What kind of bread did the Savior use at the first sacrament? **He used unleavened bread.**
24. How do you know this? **It was the time of the Jewish passover. And during this season the Jews used only unleavened bread.**
25. We also use unleavened bread in the holy communion, in the form of little round wafers. We might use common bread, but the wafers are much more convenient for distribution, and they are real bread; for of what are they baked? **Of flour and water.**
26. We might use ordinary bread in the holy communion, but why do we prefer to use wafers? **Because they are unleavened bread, and because they are more convenient for distribution.**
27. (393) "What kind of wine must be used?" **"Real wine: a fruit of the grape vine."**
28. The Savior used real wine, that is, the fruit of the vine, as we see from Matt. 26, 29. **"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."**
29. It may be white, yellow or red, but it must be grape wine. Read also Luke 22, 18. **"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."**
30. We must not depart from the order of Christ. It would be wrong to use any other liquid, such as raisin water, milk, or the juice of any other fruit, except grapes. For what did Jesus use? **He used grape wine.**
31. (394) "What should be done with this bread and wine?" **"Both should be consecrated, and given to all communicants to eat and to drink."**
32. To consecrate a thing means to bless it, to set it apart for a holy purpose. What is to be done with bread and wine before they are given to the communicants, that is, to the people who come to communion? **They are to be blessed or consecrated.**
33. This is done by repeating the words of the institution and the Lord's Prayer. After they are thus blessed, what is to be done with the bread and wine? **They are to be given to the communicants to eat and drink.**
34. The Roman Catholics, when they celebrate the holy communion, give the people only half of the sacrament. The people receive only the bread, and the priest alone receives both. From Matthew 26, 27 we see this is contrary to the institution of Christ. **"He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it."**
35. Read also Mark 14, 23. **"He took the cup, and when He had given thanks, He gave it to them and they all drank of it."**
36. Also 1 Cor. 11, 23-26. **"I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks he brake it and said, take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament of my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."**

37. As though in protest against the abuse of the Roman Catholic church, what did the Savior say when he gave the disciples the cup? Matthew 26, 27. **"He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it."**

38. When the Roman Catholics celebrate what they call the mass, they do not give anything to the people. The priest celebrates the sacrament all alone and the people merely look on. They contend this is an offering for sin. But there is only one offering for sin, and what is that? **The death of our Savior, Jesus Christ.**

39. Repeat Heb. 10, 18. **"Now where remission of these is, there is no more offering of sin."**

40. Christ offered his life for the sins of the world, and there is no need of a repetition of this offering, as we see from Heb. 10, 11, 12 and 14. **"Every priest standeth daily ministering and offering oftentimes the same sacrifice which can never take away sins. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering He hath perfected forever them that are sanctified."**

41. The Romanists claim that their mass is an unbloody sacrifice for sin. But what does the apostle say, Heb. 9, 22. **"Without shedding of blood is no remission."**

42. Read also Heb. 9, 25-28. **"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."**

43. The Romish doctrine of the mass is a perfect abomination, for it not only perverts the holy sacrament, but it belittles the perfect sacrifice of Christ offering up Himself once for all for the sins of the world. The Romanists worship the consecrated wafer when it is placed on the altar, and the consecrated wine when the priest holds it up to the view of the congregation. The Savior did not say: Take and worship, but what did He say? **Take and eat, and take and drink.**

LESSON 101. THE HEAVENLY ELEMENTS.

(Questions 395-401).

1. What are the earthly and visible objects, or elements, in the Lord's Supper? **Bread and wine.**

2. And what are the heavenly elements? **The body and blood of Christ.**

3. (395) "What body and blood of Christ do we receive in the Holy Supper." **"His true body, which on the cross was given into death for us; and His true blood, which He shed for the forgiveness of our sins."**

4. Read what the Savior Himself says, Luke 22, 19. 20. **"He took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying: This cup is the new testament in my blood, which is shed for you."**
5. Which body of Christ was given on the cross for us into death? **His real, true body.**
6. And which blood of Christ did he shed for the forgiveness of our sins? **His real, true blood.**
7. (396) "Whence do we know this?" **"Christ Himself, in the words of institution, explicitly tells us that with the bread He gives us His body to eat, and with the wine, His blood to drink."**
8. If we would know the truth about the Holy Supper, we must pay due heed to the words which Christ spoke when he instituted it. When he gave the disciples the bread, what did he say? **He said: Take, eat, this is my body.**
9. And when he gave them the cup, what did he say? **He said: Drink ye all of it; this cup is the new testament in my blood.**
10. Or as St. Matthew records the words, Matthew 26, 27. 28. **"He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."**
11. So what did he give them in, with and under the bread? **He gave them his body to eat.**
12. And what did he give them in, with and under the cup or wine? **He gave them his blood to drink.**
13. So what is united with the bread in the holy communion? **His body.**
14. And what is united with the wine? **His blood.**
15. (397) "How are the earthly and the heavenly elements in the Holy Supper united?" **"They are sacramentally united."**
16. That means they are united during the celebration. Before the celebration of the holy sacrament, the bread is mere bread and the wine is mere wine. And so after the celebration, what is left of the earthly elements, are mere bread and wine. But when is the Lord's body and blood in, with and under the bread and wine? **During the celebration of the holy sacrament.**
17. (398) "What follows from this sacramental union?" **"That each communicant in, with and under the bread and wine, truly receives the body and blood of Christ."**
18. All who go to communion receive the same objects, although not all receive the same blessings. It is the same with the preaching of the Word of God. If a true believer and a rank unbeliever are in church when the Word of God is preached, what do they both hear? **They both hear the same Word of God.**
19. Yes, but they do not both receive the same blessing. So with the holy communion. Our faith does not make the sacrament, but what does faith enable us to do? **Faith enables us to enjoy the blessings of the sacrament.**
20. (399) "In what manner do we eat and drink the body and blood of Christ in, with and under the bread and wine?" **"Not in a figurative and natural, but in a real and heavenly manner."**

21. Many denominations, such as the Methodists, Presbyterians, Baptists and, in fact, all the Reformed churches, teach that we receive the Lord's body and blood, not in a real, but in a figurative manner. They say the bread in the Holy Supper merely represents, or is a symbol, or picture, of Christ's body, and the wine is a mere representation of Christ's blood. But if this were the case, Christ would surely have said: "this represents my body; this is a symbol of my blood." But what did he say? **He said: "This is my body."**

22. No, we do not receive Christ's body and blood in a figurative, but in what manner? **In a real manner.**

23. On this account, what does our Catechism say in answer to the question: What is the sacrament of the altar? (388). **"It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."**

24. "True" here means real. But our question 399 wards off another wrong notion concerning the holy supper. It is not only wrong to say that we receive Christ's body and blood in a figurative manner, but what other notion is equally wrong? **That we receive the Lord's body and blood in a natural manner.**

25. Christ's body and blood are not natural food for the nourishing of our bodies, such as bread and wine are, and so we can not receive, eat or drink them as we would other food. We receive them, not in a natural, but in what kind of manner? **A heavenly manner.**

26. That is, in a manner that is above nature, mysterious and incomprehensible. Can we understand just how we receive the Lord's body and blood in the holy communion? **No, we cannot.**

27. This is one of the mysteries of our Christian religion. Just as we cannot understand how there can be one God, and yet three persons in the Trinity, and how Christ is both God and man in one person, so we cannot understand just how Christ gives us his body to eat and his blood to drink in the holy communion. Is it necessary for us to understand this mystery? **No, it is not.**

28. But what is necessary when Christ so plainly says: this is my body, this is my blood? **That we believe it.**

29. So what do we believe concerning the holy sacrament? **That it is the true body and blood of the Lord.**

30. (400) "How do we prove this?" Give the first proof. **"1. The words of institution are clear and plain, and must therefore be understood in their proper, or literal, sense."**

31. These words are as plain as words can be, and we must take the Lord at his word. He certainly was able to speak so that he could be understood, and he certainly was willing to do so. How, then, should we understand these words? **We should understand them just as they read.**

32. Now give the second proof. **"2. What Christ promises, that He also can and will give."**

33. Why do we believe he is able to give what he promises? **Because he is almighty.**

34. And why do we believe he is willing to do so? **Because he is truthful.**

35. Read Rom. 3, 3. **"For what if some did not believe? shall their unbelief make the faith of God without effect?"**

36. Repeat also Ezek. 12, 25. "The word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God."

37. Give the third proof. "3. Paul calls the bread the communion of the body, and the cup the communion of the blood of Christ; hence a union between both must exist."

38. Repeat 1 Cor. 10, 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ."

39. Give the fourth proof. "4. The holy supper as a sacrament of the New Testament cannot merely typify something, but must actually give something."

40. The Old Testament was a time of signs and symbols. So the paschal lamb was a type and figure of Christ. So also was the brazen serpent, and so were the various sacrifices. But we are no longer in the Old Testament, in the time of types and figures and symbols, but in the New Testament, the time of fulfillment, as Christ plainly says, Mark 14, 24. "He said unto them, this is my blood of the New Testament which is shed for many."

41. Also Luke 22, 20. "This cup is the New Testament in my blood which is shed for you."

42. Read also Col. 2, 17. 'Which are a shadow of things to come, but the body is in Christ."

43. All the sacrifices and ceremonies of the Old Testament were like the shadow that goes before the body. But when Christ came there was no longer need of shadows to represent Him. Read also Heb. 10, 1. "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

44. Now give the fifth proof. "5. Unbelieving communicants become guilty of the body and blood of the Lord, because they do not discern these from other food; hence all communicants must actually receive Christ's body and blood."

45. Repeat 1 Cor. 11, 27-29. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

46. What does the apostle here say the unworthy communicant is guilty of? He is guilty of the body and blood of the Lord.

47. That is, he sins not against mere bread and wine, but against what does he sin? He sins against the body and blood of the Lord.

48. But how could he sin against the body and blood of the Lord if they were not present? The apostle even says: "He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." That is when a man receives the holy communion without making a distinction between it and ordinary food, when he eats the bread as though it were mere bread and drinks the wine as if it were mere wine, what is the result of such eating and drinking? Such a man eats and drinks damnation to himself.

49. (401) "Must we not then with the Papists accept that through the consecration the bread and wine are changed into the body and blood of Christ?" **"By no means; for Christ says nothing of the kind; and Paul, even after the consecration, speaks of bread and wine."**
50. By Papists we here mean the Roman Catholics. They teach that by the blessing of the priest the bread is changed into the body and the wine is changed into the blood of Christ. Why do we hold this to be false? **Because Christ does not say: this is changed into my body and blood.**
51. If he meant this he would have said so. And what does St. Paul speak of after the bread and wine are blessed? **He calls it bread and wine.**
52. Let us hear his words, 1 Cor. 10, 16. 17. **"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we bless, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."**
53. Also 1 Cor. 11, 23. 26-28. **"I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. . . For as often as ye eat of this bread, and drink of this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."**

LESSON 102. WHAT IS THE BENEFIT OF SUCH EATING AND DRINKING?

(Questions 402-406).

1. The first important question concerning the Lord's Supper is: What is the sacrament of the Altar? What answer does the Catechism give to this question? (388). **"It is the true body and blood of our Lord Jesus Christ, under the bread and wine for us Christians to eat and drink, instituted by Christ himself."**
2. The second important question is the one with which our lesson today begins. Repeat the question. **"What is the benefit of such eating and drinking?"**
3. The answer to the first question tells us what the Lord's Supper is, and what does the answer to the second question tell us? **It tells us the blessings of the Holy Supper.**
4. (402) "What is the benefit of such eating and drinking?" **"That is shown us by these words: "Given and shed for you for the remission of sins;" namely, that in the sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins there is also life and salvation."**
5. By what words are the blessings of the sacrament shown us? **By the words: "Given and shed for you for the remission of sins."**
6. Where do these words occur? **Christ himself uses them in the words of the institution.**
7. When Christ gave the disciples the bread what did he say? **He said: "Take, eat, this is my body which is given for you."**

8. How was Christ's body given for us? It was given for us into death.
9. Why did he die for us? That he might make atonement for our sins.
10. Yes, he gave His body, that is, Himself, as a sacrifice for our sins. What did he say when he gave the disciples the cup? He said: "Drink ye all of it; this cup is the new testament in my blood, which is shed for the remission of sins."
11. How did Christ shed his blood? He shed his blood when he was crowned with thorns, scourged and nailed to the cross, and when his side was pierced.
12. For whom did he shed his blood and thus offer himself as a sacrifice? He shed his blood for us.
13. What object had he in shedding his blood? He shed His blood for us for the remission of sins.
14. In what words does Jesus say this? In the words: "Given and shed for you for the remission of sins."
15. Then, according to the Catechism, what is given us through these words? Forgiveness of sins, life and salvation.
16. But these words only speak of the forgiveness of sins. How does the Catechism come to mention also life and salvation? Where there is forgiveness of sins there is also life and salvation.
17. Yes, these things are intimately connected with each other. Where the one is there the others are also. For when our sins are forgiven, then we are God's dear children, we arise from spiritual death to life. We begin to live as God's children. And what kind of life do God's children begin to live? They begin to live a holy life.
18. And for such holy living the Lord's Supper gives both willingness and power. Who must give us both willingness and power for a holy life? God himself.
19. So we read in Phil. 2, 13. "For it is God which worketh in you both to will and to do of his good pleasure."
20. What is the only thing that can keep us out of heaven? The only thing that can keep us out of heaven is sin.
21. When sin is forgiven, as it is in the Holy Communion, what is the blessed result? The result is eternal salvation.
22. (403) "How do these words: 'For you' show this benefit?" "They teach me that Christ by his sufferings and death won forgiveness of sins also for me as certainly as I also in the Holy Supper receive His body and His blood."
23. Christ says: "This do in remembrance of me." Of whom does the Lord's Supper most forcibly remind us? It reminds us of the Savior.
24. Of what particular act of Christ does it remind us? That he suffered and died for us.
25. For what purpose did he suffer and die? For the remission of sins.
26. What did Christ win or secure by his sufferings and death? He won the forgiveness of sins.
27. For whom did Christ win forgiveness of sins? For all men.
28. But it is very important that you include yourself when you say Christ secured forgiveness of sins for all men. Now when you receive the very body which was given for you into death and the very blood which was shed for you, of what may you be sure? I may be sure that my sins are forgiven, because Christ died for me also.

29. Here is the very purchase money that was paid for the remission of my sins. Of what may each communicant then personally be assured? **That his sins are forgiven because Christ also died for him.**

30. (404) "What does Christ therefore through these words give us in the Holy Supper with His body and blood?" **"Forgiveness of sins, life and salvation. 'For where there is forgiveness of sins there is also life and salvation.'"**

31. What does Christ speak of in the words of the institution, especially in connection with the shedding of His blood? **That it was shed for the remission of sin.**

32. This is the precious treasure which we poor sinners so much stand in need of continually. Can you tell me why? **Because we daily sin much and deserve nothing but punishment.**

33. But what do we still believe in reference to our sins? **We believe that God will forgive them.**

34. Upon what do we base this faith? **Upon the fact that Christ suffered and died for us.**

35. And now as most precious pledges of this fact Christ gives us in the Holy Supper His body to eat and his blood to drink. And if our sins are forgiven, in what relation do we stand to God? **We are His dear children.**

36. And how will we show this? **By living according to his commandments.**

37. Read the passage, John 15, 4. 5. **"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me; and I in him, the same bringeth forth much fruit: for without me ye can do nothing."**

38. Christ, it is true, has withdrawn his visible presence from us; but he is still with us, and how does the Lord's Supper most forcibly remind us of his presence? **He gives us in the Holy Supper his body to eat and his blood to drink.**

39. Yes, the Savior is continually with His people, and this is a most blessed comfort in all their trials. Read what he says, Matt. 28, 20. **"Lo, I am with you alway even unto the end of the world."**

40. Yes, we have joy and peace in his continued presence with us. We take pleasure in doing his will and what do we hope for in the end? **We hope for eternal life.**

41. In giving the benefits of the Sacrament the Catechism mentions forgiveness of sins, life and salvation, and why are these things mentioned together? **Where there is forgiveness of sins there is also life and salvation.**

42. (405) "Why do we believe this so firmly?" **"Because Christ himself says: 'Given and shed for you for the remission of sin.'"**

43. This is Christ's own word and, therefore, perfectly reliable. His word is absolute truth. When did he utter these words? **Shortly before his death.**

44. They are, so to speak, His parting words. He speaks of His blood as the blood of the new testament. And how should we regard the words of a testament? **As sacred and holy.**

45. Yes, and this testament is sealed with the blood of the Son of God. What precious treasure does the Savior leave us in his testament? **He leaves us the forgiveness of sins.**

46. (406) "What follows when we have forgiveness of sins?" **"Life and salvation."**

47. Repeat Isa. 33, 24. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."
48. When our sins are forgiven we are delivered from spiritual sickness. Our spiritual life is assured and strengthened. Repeat also Rom. 4, 7. 8. "Blessed are those whose iniquities are forgiven, whose sins are covered. Blessed is the man to whom the Lord imputeth not sin."
49. St. Paul takes this from the 32nd Psalm, verses one and two. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."
50. Upon what do our happiness in this world and our salvation in the world to come depend? It all depends on the forgiveness of sins.
51. And where are we most positively assured of this forgiveness? In the Lord's Supper.

LESSON 103. HOW CAN BODILY EATING AND DRINKING DO SUCH GREAT THINGS?

(Questions 407-411).

1. What are the earthly elements in the Lord's Supper? They are bread and wine.
2. What are the heavenly elements? They are the body and blood of Christ.
3. In what words are the benefits of such eating and drinking pointed out? In the words: "Given and shed for you for the remission of sins."
4. And what are these benefits? They are the forgiveness of sins, life and salvation.
5. (407) "Why do you go to the Holy Supper?" "That I may refresh my hungry and thirsty soul through the enjoyment of the blessings of Christ, remember his death, and strengthen my faith, as also confess Him before men."
6. What do you say of the condition of your soul in these words? I say it is hungry and thirsty.
7. Hunger and thirst are powerful desires of our bodily nature. What do our bodies hunger for? They hunger for food.
8. And what do they thirst for? They thirst for drink.
9. And so for what has the soul of a penitent sinner an earnest desire, according to question 407? It has an earnest desire for the enjoyment of the blessings of Christ.
10. And what are the blessings which Christ secured for us? The forgiveness of sins, life and salvation.
11. How did Christ secure these blessings for us? Through His sufferings and death.
12. And where are these blessings offered to us? They are offered to us in the Holy Supper.
13. And how are they accepted by us? They are accepted by us through faith.
14. Here Jesus invites us to eat his body and drink his blood. Of what are these heavenly gifts to be precious pledges? They are to be pledges of the forgiveness of sins, life and salvation.

15. Read Matt. 11, 28, and see how the blessed Savior invites the poor troubled souls to come to Him for comfort. **"Come unto me all ye that labor and are heavily laden, and I will give you rest."**

16. We eat the Lord's body and drink His blood really and truly, but we are to feed upon Him not only with our mouths, but with this bodily eating and drinking we are also to feed on Him by faith. This is the spiritual eating of His body, and drinking of His blood which is spoken of in John 6, 55. **"My flesh is meat indeed, and my blood is drink indeed."**

17. What are we to remember or think of when we go to the holy supper? **We are to remember His death.**

18. That is, that He died for our sins. And what effect is this to have on our faith? **It is to strengthen our faith.**

19. Just as food and drink strengthen the body, so this heavenly food is to strengthen our spiritual life, that is, our faith. Repeat 1 Cor. 11, 26. **"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."**

20. Because it reminds us of the Lord's death, what is the sacrament often called? **It is called the sacrament of his death.**

21. Read Ps. 111, 4. **"He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion."**

22. The most wonderful work of God is the work of redemption, and where does He powerfully remind us of this work? **In the holy communion.**

23. And what is mentioned in question 407 as the last object why you go to the Lord's Supper? **That I may confess Him before men.**

24. The necessity and importance of such confession is pointed out to us by the Savior Himself in Matt. 10, 32-33. **"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him shall I also deny before my Father which is in heaven."**

25. The very fact that we go to communion is a public confession. What do all those profess to be who go to the Lord's table? **They profess to be Christians.**

26. What faith do they profess? **They profess the Christian faith.**

27. When I go to communion with a congregation I thereby confess I hold the same faith that they do. I cannot therefore go to communion with people who do not believe at all or do not believe as I do. If I went to communion with those who hold a false faith, what impression would I make? **That I believed as they do.**

28. Read 2 Cor. 6, 14-18. **"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."**

29. Now let us hear again what are the benefits of the Lord's Supper? **Forgiveness of sins, life and salvation.**

30. (408) "How can bodily eating and drinking do such great things?" "It is not the eating and drinking, indeed, that does them, but the words here written, "Given and shed for you for the remission of sins," which words, beside the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and express even forgiveness of sins."

31. What do we eat and drink in the Lord's Supper? **We eat and drink bread and wine.**

32. And what do we eat and drink in and with the bread and wine? **We eat and drink the body and blood of the Lord.**

33. Who eats and drinks these things in the Lord's Supper? **All who go to communion.**

34. What are the great things spoken of when the question is asked: how can bodily eating and drinking do such great things? **The forgiveness of sins, life and salvation.**

35. What does the Catechism say of bodily eating and drinking in reference to these great things? **It is not the eating and drinking, indeed, that does them.**

36. Mere bodily eating and drinking cannot secure the forgiveness of sins, life and salvation. It is not the eating and drinking which gives the holy communion its wonderful power; but what is it? **It is the words here written: "Given and shed for you for the forgiveness of sins."**

37. So we saw also with reference to Holy Baptism. Give the answer to the question: How can water do such great things? (358). **"It is not the water indeed that does them, etc."**

38. What is it, then, that gives Baptism its great power? **It is the Word of God that is in and with the water.**

39. So also in the Holy Communion; what is it that makes the Lord's Supper such a blessed thing? **The words here written: "Given and shed for you for the remission of sins."**

40. And on that account, what is here said of these words? **They are beside the bodily eating and drinking the chief thing in the sacrament.**

41. What do these words say and express? **They say and express the forgiveness of sins.**

42. And who has the forgiveness of sins in the Holy Supper? **He that believes these words.**

43. What is necessary, then, on our part, in order that we may really enjoy the blessings of the sacrament? **Faith is necessary.**

44. (409) "What gives the Holy Supper this wonderful power?" **"Eating and drinking, indeed, does not do it, but the words here written, Given and shed for you for the remission of sins."**

45. (410) "How are these words to be considered?" **"Beside the bodily eating and drinking they are the chief thing in the Sacrament."**

46. (411) "What followed from it?" **"He that believes these words has what they say and express, even forgiveness of sins."**

LESSON 104. WHO RECEIVES THE SACRAMENT WORTHILY?

(Questions 412-420).

1. We have seen what the Sacrament of the Altar is, what its benefits are, and what gives it this wonderful power. There still remains one very important question with reference to the Lord's Supper, and what has that reference to? **It has reference to the worthy reception of the Holy Supper.**
2. This is a very important question; for, as we have already seen, the blessings of the Sacrament cannot be secured by mere bodily eating and drinking. It depends altogether upon how we eat and drink. We are to be guests at the Lord's table. As what should we be eager to appear at His table? **We should be anxious to appear as worthy guests.**
3. (412) "Who then receives such Sacrament worthily?" **"Fasting and bodily preparation is indeed a fine outward training: but he is truly worthy and well prepared, who has faith in these words, "Given and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared. For the words, "For you" requires truly believing hearts."**
4. We are here told of an outward training, or preparation. In what does this consist? **It consists in fasting and bodily preparation.**
5. (413) "What, then, is not sufficient unto a worthy reception of the Holy Supper?" **"Fasting and bodily preparation; or, to keep one's self sober and temperate beforehand and then in a becoming manner to appear at the altar."**
6. What, according to this answer, is meant by fasting? **To keep oneself sober and temperate beforehand.**
7. To fast means to keep from eating. Some people keep from eating anything on the day of communion until after they have been to the Lord's Supper. In the Roman Catholic church this is made a law. But we do not make it a law. We do not say people must fast before going to communion, because the Lord nowhere requires this. What does the Catechism, in question 412, say of fasting? **It is a fine outward training.**
8. Yes, but not a necessity. People may fast if they feel that this adds to their devotion, but we do not insist on fasting, as though this were necessary. What else does question 413 say as to how we should appear at the altar? **We should appear in a becoming manner.**
9. If you were invited to be my guest for dinner, or supper, would you appear just as you come from the field or the workshop in your everyday clothes? **No, I would wash and dress first.**
10. Much more should we be careful even outwardly to appear in a becoming manner at the Lord's table. How should we appear outwardly? **Clean and tidy.**
11. But, children, this outward preparation is not the main thing. Most of you will appear at the Lord's table in new clothes. Be careful not to look upon your outward appearance as the main thing. Tell me from question 413 (not from the answer) why this is not the main thing? **Because it is not sufficient for the worthy reception of the Holy Supper.**

12. (414) "Why does this not suffice?" "Because it is merely 'a fine outward training,' notwithstanding which a person may still not be a Christian.'"
13. What may be a person's spiritual condition in spite of such outward training? He may not be a Christian.
14. Yes, children, you know that fasting and new clothes do not make a Christian. The true preparation for a worthy reception of the holy supper is not outward, but what is it? It is inward.
15. Yes, it is the preparation of the heart. For whilst men see that only which is before the eyes, what does God look upon? He looks upon the heart.
16. (415) "Who then is worthy?" "He is truly worthy and well prepared who has faith in these words: 'Given and shed for you for the remission of sins.'"
17. What then is required for a worthy reception of the Holy Communion? Faith is required.
18. Read Heb. 11, 6, the first half. "But without faith it is impossible to please Him."
19. What must we have faith in? We must have faith in these words: "Given and shed for you for the remission of sins."
20. What was given for us? Christ's body was given for us.
21. How was his body given for us? It was given for us into death.
22. And what was shed for us? Christ's blood was shed for us.
23. For what purpose was his body given and his blood shed? For the remission of sins.
24. When we hear these words in the holy supper, as they are spoken by the pastor when he distributes the holy communion, how should we regard them? We should regard them as true; we should believe them.
25. And how does the Lord regard all those who believe these words? He regards them as worthy guests at his table.
26. (416) "And who is unworthy?" "Whoever does not believe these words, or doubts."
27. (417) "Why so?" "Because these words, 'For you,' require truly believing hearts."
28. When the Lord says: "For you," He is speaking to each individual. And how should each regard them? Each individual should regard them as spoken to him or her.
29. What kind of hearts are required to so regard them? Truly believing hearts.
30. If a man does not believe that Christ died for him, and that he now belongs to Christ, and should live to His glory and according to His commandments, what would you say of such a guest at the Lord's table. He is unworthy.
31. And what does the apostle say of the unworthy communicant? 1 Cor. 11, 27 and 29. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."
32. (418) "Do those of weak faith and who strive against doubt, also belong to the unworthy?" "By no means; for Christ has instituted His Holy Supper for the very purpose of strengthening our weak faith."

33. When a man is troubled with doubts this is no sign that he is no Christian. A man may be a true human being, and still be troubled with disease and pain. So when a person feels his weakness of faith, and strives to overcome his doubts, he is the very one for whom the Holy Supper was intended. For, for what purpose did Christ institute His Holy Supper? **For the purpose of strengthening our weak faith.**

34. Repeat Isa. 42, 3. **"A bruised reed shall He not break, and the smoking flax shall He not quench."**

35. Read also Ps. 22, 26. **"The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live forever."**

36. Also Matt. 11, 28. **"Come unto me all ye that labor and are heavy laden, and I will give you rest."**

37. Also Joh. 6, 37. **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."**

38. Also Rom. 8, 32-34. **"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."**

39. (419) "To whom should the Holy Supper be administered?" **"To such Christians only, who can examine themselves, as to their sins, and as to their faith in Christ."**

40. What kind of people should we admit to holy communion? **Christian people.**

41. But what is required of all who would go to communion? **That they examine themselves as to their sins and as to their faith in Christ.**

42. Repeat 1 Cor. 11, 28. **"Let a man examine himself, and so let him eat of that bread and drink of that cup."**

43. Also 2 Cor. 13, 5. **"Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates."**

44. What do we do with children before we allow them to go to communion? **We instruct them in the Catechism.**

45. Yes, we teach them the fundamental principles of the Christian religion, so that they may be able to do what, according to the apostle's word? **That they may be able to examine themselves.**

46. We cannot admit everybody and anybody to communion. As pastors we are stewards of the mysteries of God. We must have a reasonable assurance that those to whom we give the Holy Sacrament are worthy. Of course, we cannot judge their hearts, but we can judge their confession, and their lives. Therefore we require that all who wish to go to communion inform the pastor of their intention beforehand. What does the Lord say, Matt. 7, 6? **"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."**

47. Read also Matt. 5, 23-26. **"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."**

48. Before going to communion we should be reconciled to our enemies. Where we have wronged anyone we should ask their pardon, and be ready to forgive all who have wronged us. Ouly he who has on the wedding garment of true faith is a worthy guest at the Lord's table. Read Matt. 22, 11-13. **"When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."**

49. (420) "How often should we commune?" **"Frequently: as often as our distressed conscience and our weak faith require it."**

50. How often is the Sacrament of Baptism to be administered to a person? **Only once.**

51. But what about the Sacrament of the Altar? **It is to be used often.**

52. What does the Savior himself say about this in 1 Cor., chapter 11, the latter half of the 25th verse? **"This do as oft as ye drink it in remembrance of me."**

53. Read what the apostle Paul says in the 26th verse of the same chapter. **"As often as ye eat this bread and drink this cup ye do shew the Lord's death till he come."**

54. From these passages we see that we should go to the Lord's Supper frequently. But can we prescribe just how often one should commune? **No, we cannot.**

55. Each one must determine this for himself. What does the Catechism say about this in question 420? **We should go as often as our distressed conscience and our weak faith require it.**

56. In the early church the Lord's Supper was celebrated every time the congregation met for service. In some congregations Holy Communion is celebrated once a month and on all special holidays. In most congregations it is celebrated at least twice a year. Luther said four times a year would not be too often. Most people do not commune often enough. We are all weak in the faith and need the blessings of the sacrament. Repeat what the Apostle says, 1 Cor. 10, 12. **"Let him that thinketh he standeth take heed lest he fall."**

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